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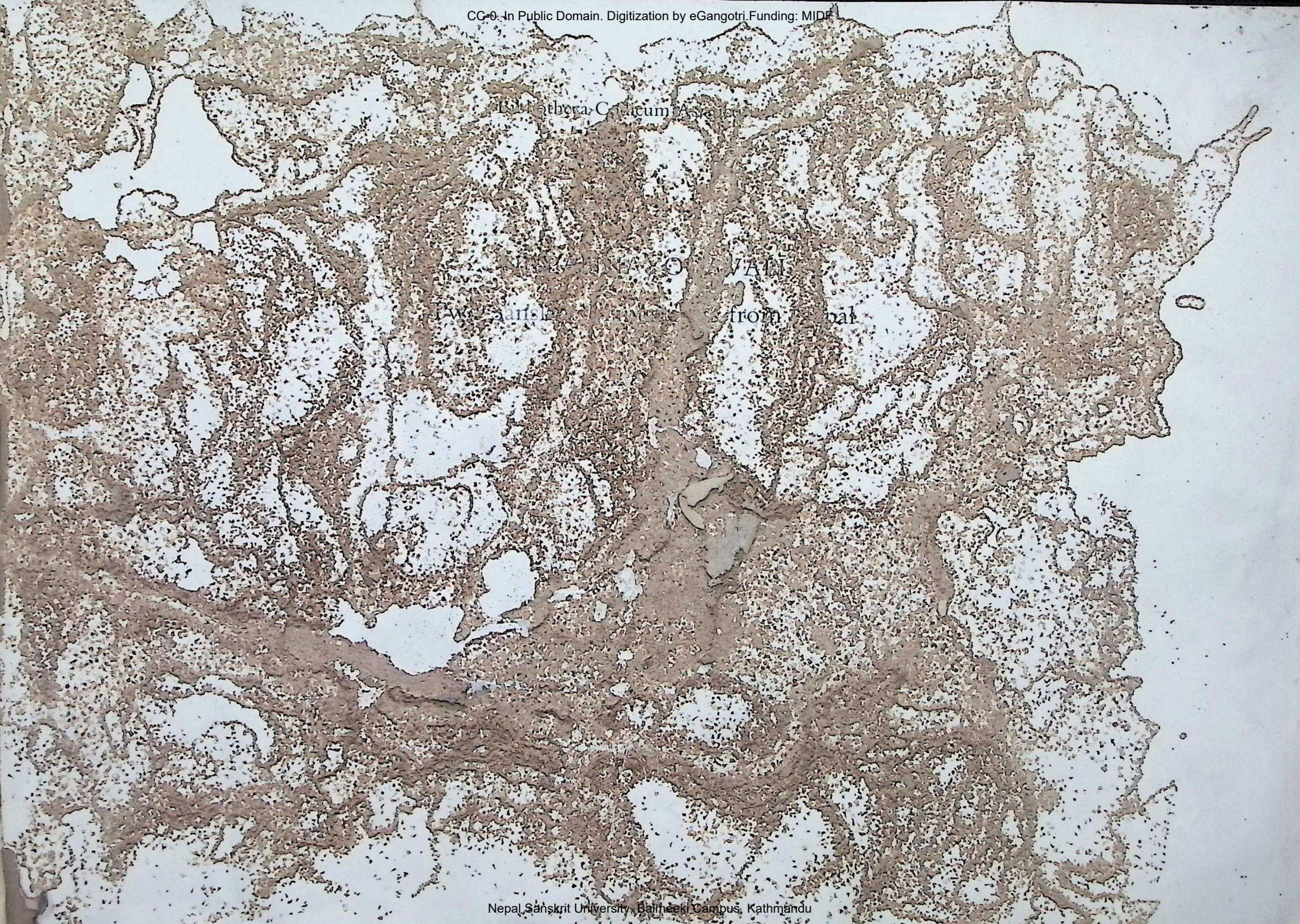

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Niṣpannayogāvalī

Two Sanskrit Manuscripts from Nepal

Compiled by

Gudrun Bühnemann and Musashi Tachikawa

The Centre for East Asian Cultural Studies

1991

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Preface

Since 1978 I have had several chances to visit the Kathmandu Valley, where I have been able to observe Mahāyāna Buddhist tradition alive today on a considerably large scale. Apparently, the Buddhism in the Valley, which has been preserved by the Newar people, has a form close to that of Indian Mahāyāna Buddhism. Now that Mahāyāna Buddhism has disappeared from India, Newar Buddhism in the Valley represents one of the few traditions which has retained features inherited directly from India. And one of the most striking of these features is the preservation of the *maṇḍala*.

To the east of the Svayaṃbhūnāth Stūpa located at the northwestern edge of Kathmandu city there is a *maṇḍala* of Dharmadhātuvāgīśvara that has been depicted on a gilt copper plate. Most of the figures of the more than two hundred deities depicted there can be seen clearly even today, two and a half centuries after its installation by King Pratāpa Malla. One more occurrence of the Dharmadhātuvāgīśvaramaṇḍala in the Valley is the *maṇḍala* found in the courtyard of the Hakā Bahāl, Patan. This *maṇḍala* has also been depicted on a large gilt copper plate, where more than half of its deities appear in symbolic form. Besides the many instances of the Dharmadhātuvāgīśvaramaṇḍala, the temples in Kathmandu have also preserved other kinds of *maṇḍala*s, such as the Durgatipariśodhanamaṇḍala and the Vajradhātumaṇḍala, which have been depicted either on copper plates or in stone.

Modern Newar painters are now using the Niṣpannayogāvalī (NSP) as one of the basic sources for the iconographic description of *maṇḍala*s. The NSP is one of the few extant Sanskrit texts of *maṇḍala* iconography. We have enough evidence to state that painters or priests in the Valley used the NSP or some other text belonging to the same tradition when drawing the deities of the *maṇḍala*s. For example, the iconographic features of the Tathāgatas depicted on the four struts supporting the roof of the Chushya Bahāl, Kathmandu, are exactly in accordance with the description given in the NSP. The iconographic characteristics of the deities depicted in the Dharmadhātuvāgīśvaramaṇḍala at the Svayaṃbhūnāth Stūpa also follow the tradition of the NSP and testify to the popularity or authoritativeness of this tradition at the time when the *maṇḍala* was installed. The features of the central deities of the Dharmadhātuvāgīśvaramaṇḍala at the Hakā Bahāl also resemble those of the deities described in the NSP.

In Tibet as well, the NSP has been one of the most important sources for *maṇḍala* iconography. Two Tibetan translations of the text have been included in the Tibetan Tripiṭaka. Furthermore, a large commentary on this text by Ṅag dbaṅ blo bzaṅ chos ldan has been used as a standard text of Tibetan iconography. Contemporary Tibetan painters are also using the NSP as one of the basic sources when drawing *maṇḍala*s.

It is well known that the National Archives, Kathmandu, has preserved several manuscripts of the NSP. Also the Asha Archives (Asha Saphu Kuthi), Kathmandu, keeps two manuscripts of the text, and the Buddhist Library, Nagoya, preserves films of five more, while the University of Tokyo Library possesses three manuscripts of the text. Through these institutions I have been able to collect copies of about seventeen manuscripts of the NSP. In 1949 Benoytosh Bhattacharyya prepared his own edition of the text. This edition, however, could be considerably improved upon with the help of the manuscript material available now.

To re-edit the entire text of the NSP is not an easy task.

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Hence, as a first step, I am reproducing here the two oldest extant manuscripts, which are very important materials in the textual criticism to be done.

In 1989 Dr. Gudrun Bühnemann joined the Department of Indian Philosophy, Nagoya University, as a research fellow of the Japan Society for the Promotion of Science, Tokyo. During her stay, she was gracious enough to participate in the project of reproducing the NSP manuscripts.

I would like to express my deepest gratitude to Professor B. D. Dangol and the National Archives, Kathmandu, for permission to reproduce both manuscripts printed in this volume. The photos reproduced here are based mainly on negatives taken by Mr. T. Fukita, graduate of Bukkyo University, Kyoto, and partly on negatives obtained by myself. On this occasion I would like to express my thanks to the Tokyo Club which sponsored Mr. Fukita's trip to Kathmandu.

I hope that this reproduction of two NSP manuscripts will be helpful to those trying to understand the tradition of the Buddhist *maṇḍala*.

Musashi Tachikawa

June 1990

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Introductory Remarks

Gudrun Bühnemann and Musashi Tachikawa

The Niṣpannayogāvalī (NSP) by Abhayākaragupta (ca. second half of the eleventh to the first quarter of the twelfth century A.D.) is an important work on the *maṇḍala*s depicting the deities of the Vajrayāna Buddhist pantheon. The text was translated into Tibetan and has been commented upon by 'Brug pa Padma dkar po (1527-92) in his work rNal 'byor rdzogs pa'i 'phreṅ ba ji lta ba'i mṅon rtogs gźan phan mtha' yas.[1] Thanks to the NSP the identification of several hundred Buddhist icons discovered in Peking by Clark[2] has been made possible.

The text of the NSP was edited by Benoytosh Bhattacharyya in 1949 with the help of three manuscripts from the nineteenth century. Based on this edition Mallmann wrote her handbook of Buddhist iconography, *Introduction à l'iconographie du Tântrisme bouddhique*, in 1975, in which she suggests a number of emendations to the text. In her earlier study on Mañjuśrī (1964), the author had already translated several chapters of the NSP based on the text of Bhattacharyya's edition and a manuscript dated from the nineteenth century. The necessity of a new critical edition of the text has also been shown by Meisezahl, who re-edited and translated the text of chapters 1[3] and 12[4] on the basis of manuscript material from the eighteenth and nineteenth centuries. In his *Niṣpannayogāvalī-Studien*[5] he has suggested emendations to the text of several other chapters of the NSP as well.

The present publication reproduces the two oldest extant manuscripts of the NSP from Nepal, written on palm leaf and dated 1200 and 1566 respectively. Both manuscripts provide a number of variant readings. The first one is of special importance, as it was copied only about one hundred years after the NSP was originally composed.

Manuscript 3-687/3, which is in the possession of the National Archives, Kathmandu,[6] and also preserved by the Nepal-German Manuscript Preservation Project, Kathmandu, as A 993/1, consists of seventy-six folios with six to seven lines each. Folios 4 and 25 are missing. It is written in Nevārī script and is dated N.S. 320 (A.D. 1200). This is the oldest manuscript of the NSP known to us.

Manuscript 1-1113, which is also in the possession of the National Archives, Kathmandu,[7] and preserved by the Nepal-German Manuscript Preservation Project, Kathmandu, as A 59/6, consists of seventy-seven folios with six lines each. Folio 55 has been counted twice. In this reprint it has been labelled as 55a (I), 55b (I), 55a (II), and 55b (II). It is written in Nevārī script and is dated N.S. 686 (A.D. 1566).

Both manuscripts are older than those used by Bhattacharyya

1. The text appears in *Collected Works (gSuṅ-'bum) of Kun-mkhyen Padma-dkar-po*. Reproduced photographically from prints from the 1920-1928 gNam 'brug sé-ba byaṅ-chub-gliṅ blocks, vol. 12 (Na, tha) (Darjeeling, 1974), pp. 253-438 (fols. 1-93b).
2. Cf. the documentation in Clark 1937 and the list of names of deities provided by Bhattacharyya in the appendix (pp. 17-28) to his edition of the NSP.
3. Meisezahl 1976, pp. 223-33.
4. Meisezahl 1985, pp. 13-14.
5. Meisezahl 1980, part 3 (pp. 174-223).
6. Cf. *Bṛhatsūcīpatra*, ed. Pūrṇaratnavajrācārya, vol. 7, pt. 2 (Kathmandu, 1966), pp. 14-15.
7. Ibid., pp. 12-13.

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for his edition of the NSP and by Mallmann (1964, 1975) and Meisezahl (1976, 1985).

With the exception of the first chapter, neither manuscript gives the names of the single chapters in the colophons. They only number them.

Manuscript 3-687/3 counts as a sub-chapter the section describing the Kurukullāmaṇḍala which corresponds to text 17, 4-9 of the Nairātmāmaṇḍala in Bhattacharyya's edition of the NSP. The Kurukullāmaṇḍala occurs independently in Abhayākaragupta's Vajrāvalī as the ninth *maṇḍala* and is also treated separately in manuscript 217 of the University of Tokyo Library (cf. list of chapters appended to the manuscript) and in manuscript 4-1029 of the National Archives, Kathmandu (fol. 11a,7-12).

The folio numbers of the individual chapters of the NSP text in the two manuscripts correspond to the page numbers in Bhattacharyya's edition as follows:

Chapter	*Bhattacharyya Edition*	*Manuscript 3-687/3*	*Manuscript 1-1113*
1. Mañjuvajramaṇḍala	1,1-4,28	la,1-5a,5 (fol. 4 missing)	1b,1-6a,4
2. Piṇḍīkramoktākṣobhyamaṇḍala	5,1-7,23	5a,5-7b,6	6a,4-9a,6
3. Śrīsaṃpuṭatantroktavajrasattvamaṇḍala	8,1-11,23	7b,6-11a,5	9a,6-13a,3
4. Jñānaḍākinīmaṇḍala	12,1-13,8	11a,5-11b,6	13a,3-14a,6
5. Saptadaśātmakahevajramaṇḍala	14,1-15,24	11b,7-14a,6	14b,1-16b,3
6. Nairātmāmaṇḍala	16,1-17,10	14a,6-15a,5	16b,4-18a,1
(includes: Kurukullāmaṇḍala)	17,4-17,9	6a: ⟨Kurukullāmaṇḍala⟩ 15a,5-15b,1	
7. Vajrāmṛtamaṇḍala	18,1-19,13	15b,1-16b,4	18a,1-19a,6
8. Navātmakaherukacatuṣṭayamaṇḍala	20,1-21,21	16b,4-18b,5	19a,6-21a,5
9. Mahāmāyāmaṇḍala	22,1-22,18	18b,5-19b,3	21a,5-22a,4
10. Buddhakapālamaṇḍala[8]	23,1-23,17	19b,3-20a,5	22a,4-22b,6
11. Vajrahūṁkāramaṇḍala	24,1-25,14	20a,5-22a,2	22b,6-24b,4
12. Sambaramaṇḍala	26,1-29,7	22a,2-24b,6	24b,4-27b,4
13. Buddhakapālamaṇḍala[9]	30,1-31,15	24b,6-26a,4 (fol. 25 missing)	27b,4-29a,3
14. Yogāmbaramaṇḍala	32,1-35,5	26a,4-28b,5	29a,3-31b,4
15. Yamārimaṇḍala	36,1-37,16	28b,5-30a,3	31b,4-33a,1
16. Vajratārāmaṇḍala	38,1-39,6	30a,3-31a,1	33a,1-33b,6

8. NSP 23,2 specifies this *maṇḍala* as Navātmakabuddhakapālamaṇḍala.
9. NSP 30,2 specifies this *maṇḍala* as Pañcaviṃśatyātmakabuddhakapālamaṇḍala.

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17. Mārīcīmaṇḍala	40,1-41,19	31a,1-32a,7	33b,6-35b,1
18. Pañcarakṣāmaṇḍala	42,1-43,13	32a,7-33b,5	35b,1-36b,5
19. Vajradhātumaṇḍala	44,1-47,10	33b,5-37a,2	36b,5-40a,4
20. Tricatvāriṃśadātmakamañjuvajramaṇḍala	48,1-43,7	37a,2-42a,6	40a,4-45a,5
21. Dharmadhātuvāgīśvaramaṇḍala	44,1-65,23	42a,6-52b,2	45a,5-55a,4
22. Durgatipariśodhanamaṇḍala	66,1-71,6	52b,2-56b,6	55a,4-58a,6
23. Bhūtaḍāmaramaṇḍala	72,1-74,16	56b,6-59a,6	58a,6-60b,4
24. Pañcaḍākamaṇḍala	75,1-78,20	59a,6-62a,6	60b,4-63b,1
25. Ṣaṭcakravartimaṇḍala	79,1-82,4	62a,6-65b,6	63b,1-66b,3
26. Kālacakramaṇḍala	83,1-93,14	65b,6-76a,6	66b,3-77a,6
26+ Colophon	93,15-16	76a,6-76b,1	77a,6-77b,2

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Some Remarks on the Author Abhayākaragupta and His Works

Gudrun Bühnemann

The colophon to the NSP names Abhayākaragupta as its author, whom we know to have composed a number of Tantric works and translated texts into Tibetan.[1] He was a contemporary of King Rāmapāla of the Pāla Dynasty of Bengal and Bihar, since the colophons to three of his works state that they were composed in specific years of King Rāmapāla's reign.[2]

Rāmapāla was the son of Vigrahapāla III (called Hastipāla in rGya gar chos 'byuṅ 189,9 and PSJZ 120,23) who died in 1081. Mahīpāla II, Vigrahapāla's eldest son, succeeded to the throne and was in turn succeeded by his younger brother Śūrapāla II, and then after a short while by the youngest brother Rāmapāla. Rāmapāla was succeeded by his son Kumārapāla (called Yakṣapāla[3] in rGya gar chos byuṅ 190,22 and PSJZ 121,5 and Akṣapāla in the Tibetan sources quoted in Das 1882 [p. 18]).[4]

There are different calculations dating the reign of Rāmapāla. It is given as beginning in 1077 by R. C. Majumdar (1921, p. 6) and A. K. Majumdar (1977-80, vol. 1, p. 410), 1080 by Duff (n.d., p. 131), 1084 by Smith (1909, p. 246) and Ray (1931-36, vol. 1, pp. 346-47), and 1092 by Vidyabhusana (1909, p. 149) on the basis of Tibetan sources. Among these dates, the years 1077 and 1084 are frequently mentioned in the secondary literature.

R. C. Majumdar, A. K. Majumdar, Smith, and Ray have shown that Rāmapāla ruled for at least forty-two years, while the Tibetan sources quoted in Das 1882 (p. 18) report that he ruled for forty years, and rGya gar chos 'byuṅ 190,20-21 and PSJZ 120,23 specify the duration as forty-six years.

The following table summarizes the names of the kings and durations of their reigns as indicated by Ray (1931-36) and A. K. Majumdar (1977-80):

King	*Reign (Ray)*	*Reign (Majumdar)*
Vigrahapāla III	ca. 1055-1081	ca. 1055-1070
Mahīpāla II	—	1070?
Śūrapāla II	ca. 1083?	—
Rāmapāla	ca. 1084-1126	1077-ca. 1119
Kumārapāla	ca. 1126-1130[5]	1120-?[6]

Some information on Abhayākaragupta's life can be gathered

I would like to thank Professor M. Tachikawa and the members of the Department of Indian Philosophy, Nagoya University, especially Mr. M. Mori and Ms. R. Sakuma, for their help and suggestions, and the Japan Society for the Promotion of Science, Tokyo, for supporting my research with a grant.

1. For details on the scholars with whom he collaborated in the translation work, cf. the references provided in Lin 1949, pp. 148-49, note 4.
2. The Abhayapaddhati, the Munimatālaṃkāra, and the Āmnāyamañjarī were composed/completed during the twenty-fifth, thirtieth, and thirty-seventh year of the reign of Rāmapāla respectively.
3. Yakṣapāla is probably the name of a relative of Rāmapāla, not the name of his son. Cf. Smith 1909, p. 248.
4. According to information from Sandhyākara Nandin's historical *kāvya* Rāmacarita provided in Ray 1931-36, vol. 1, pp. 337-38.
5. Cf. Ray 1931-36, vol. 1, pp. 257, 282f., 350.
6. Cf. A. K. Majumdar 1977-80, vol. 1, pp. 408-12.

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from later Tibetan sources, Tāranātha's bKa' babs bdun ldan (written in 1600) and rGya gar chos 'byuṅ (written in 1608), Abhayākara'i rtogs brjod by Blo bzaṅ chos kyi rgyal mtshan of Tashi lhun po Monastery (written in 1641), edited in Singh 1968 (pp. 189-92), dPag bsam ljon bzaṅ (=PSJZ) of Sum pa mkhan po Ye śes dpal 'byor (written in 1748), and the account given in Das 1882. They are partially contradictory and have to be used with caution.[7] According to bKa' babs bdun ldan, p. 109 and PSJZ 120,23 Abhayākaragupta came from "Jarikhaṇḍa, which neighbours Orissa." This is probably Jhārakhaṇḍa, the area of the Choṭā Nāgpūr Plateau. The Tibetan sources summarized in Das 1882 (p. 16) record that he was born near the city of Gauḍa (Bengal). Elsewhere[8] he is said to have come from the Magadha region. He worked at Vajrāsana (Buddhagayā) and later at the *vihāra*s of Nālandā and Vikramaśīla, and was made the abbot of Vikramaśīla (bKa' babs bdun ldan, pp. 112-13; rGya gar chos 'byuṅ 189,11-13; PSJZ 121,1). According to rGya gar chos 'byuṅ 190,20 and the Tibetan sources summarized in Das 1882 (p. 18), Abhayākaragupta died before Rāmapāla abdicated the throne in favour of his son. In contradiction to this, PSJZ 121,6-7 states that he became the abbot of Vikramaśīla at the time of the dethronement of Rāmapāla's son by his minister Lavasena.

According to the chronological tables (*re'u mig*) on the history of Tibet by Sum pa mkhan po Ye śes dpal 'byor (1704-88) Abhayākaragupta died in 1125 (*śiṅ sbrul*, the Wood-Serpent year).[9] This year falls within the reign of Rāmapāla according to Ray and within that of Rāmapāla's son according to A. K. Majumdar. Abhayākaragupta's birth year is given as the Wood-Dragon year (*śiṅ 'brug*),[10] which one would usually take as the year 1064 assuming the life span of an ordinary human being. This year is said to be also the year in which 'Brom ston and Glan tshul byaṅ of rGyal were born. But in their cases the Wood-Dragon year of the *earlier* cycle of sixty years, i.e., the year 1004, is traditionally accepted. Since all three persons were born in the Wood-Dragon year (but belonging to two different cycles), the information was probably mixed up.

The following list gives the works ascribed to Abhayākaragupta. Most of them are preserved only in Tibetan translation and references are provided to the Peking Edition (P) of the Tibetan Tripiṭaka.

Abhayapaddhati, a commentary (*ṭīkā*) on the Buddhakapālamahātantrarāja, also known as Buddhakapālamahātantrarājaṭīkā (P 2526)

According to the colophon to the fourteenth *paṭala* of this work in the only extant Sanskrit manuscript G 3827 preserved in the Royal Asiatic Society of Bengal, Calcutta (RASB, p. 163), this text was written in the twenty-fifth year of Rāmapāla's reign at Vikramaśīla. It mentions the Āmnāyamañjarī, Kālacakrāvatāra, and Vajrāvalī (cf. extracts of the text in RASB, p. 164).

Abhiṣekaprakaraṇa (P 2214)

Āmnāyamañjarī, a commentary (*ṭīkā*) on the Saṃpuṭatantrarāja (P 2328)

The text states that it was composed during the thirty-seventh year of Rāmapāla's reign (P, vol. 55, Dsa 356b,4). It is referred to in the Abhayapaddhati (cf. RASB, p. 164) and in Vajrāvalī 178,1 and 182,4, etc.

Bodhipaddhati (P 4585)

7. Cf. the remark in Frauwallner 1961, p. 126: "But the information given by Buston or Tāranātha based on Indian sources which are not precisely known are to a very great extent valueless and to be used only with the greatest precaution."
8. Cf. Abhayākaragupta's Vajrayānāpattimañjarī, P 3310, vol. 69, Tsi 223b,1.
9. Cf. *DPAG-BSAM-LJON-BZAṄ of Sum-pa-mkhan-po Ye-śes-dpal-ḥbyor. Part III containing a history of Buddhism in China and Mongolia, preceded by the reḥu-mig or chronological tables*, ed. by L. Chandra (New Delhi, 1959), p. 14,10-11.
10. Ibid., p. 6,12-13. This year is taken as 998, 1004, and 1044 (misprint for 1004?) in Meisezahl 1980, pp. 126, 231 (also Meisezahl 1977a, p. 571), and 188 respectively.

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Bodhisattvasaṃvaragrahaṇavidhi (P 5365)

Cakrasaṃvarābhisamaya (P 2213)

Probably identical with the Saṃvarodayābhisamayopāyikā/ Saṃvarābhisamayopāyikā referred to in the Vajrāvalī (manuscript in RASB, p. 155 reads Saṃvarodayā°; reprint edition by L. Chandra [Delhi, 1977], 248,5 reads Samvarā°).

Candraprabhā, a commentary (*ṭīkā*) on the Pañcakramamata (P 2700)

Gaṇacakravidhi (P 3317)

Jñānaḍākinīsādhana (P 2489)

Jyotirmañjarī (*homopāyikā*) (P 3963)

Sanskrit text edited on the basis of a manuscript from the University of Cambridge Library in Okuyama 1983 and 1986. The other extant Sanskrit manuscript (National Archives, Kathmandu, no. 1/1697; cf. *Bṛhatsūcīpatra*, ed. Pūrṇaratnavajrācārya, vol. 7, pt. 3 [Kathmandu, 1966], p. 150) could not be used by Okuyama.

This text refers to the Vajrāvalī (cf. Okuyama 1983, pp. 126,6, 133,8 and Okuyama 1986, p. 106,5) and is referred to in the Vajrāvalī (e.g., 14,4; 235,4).

Kālacakrāvatāra (P 2098)

For the only extant Sanskrit manuscript, cf. RASB, pp. 161-62. According to *The Blue Annals*, p. 765, this work was written "about sixty years after the introduction of the *kālacakra* in Madhyadeśa (1027)," i.e., 1087, but Ratnarakṣita insists that it was written "not sixty but forty-five years afterwards," i.e., 1072.

This text is referred to in the Abhayapaddhati (cf. RASB, p. 164).

Kālacakroddāna (P 2095)

Mahākālakarmasaṃbhāra (P 4946)

Marmakaumudī, a commentary (*vṛtti*) on the Aṣṭasāhasrikāprajñāpāramitā (P 5202)

Munimatālaṃkāra, a commentary on Maitreya's Abhisamayālaṃkāra (P 5299)

The text states that it was composed during the thirtieth year of Rāmapāla's reign (P, vol. 101, Ha 397b,7).

For a partial edition of the Tibetan text, cf. Isoda 1984 and 1987.

Nāthakākayonitarpaṇavidhikrama (P 4960)

Niṣpannayogāvalī (P 3962, 5023 [called Mañjuvajrādikramābhisamayasamuccayaniṣpannayogāvalī)

Sanskrit text edited by B. Bhattacharyya (Baroda, 1949). For the Sanskrit manuscripts and Tibetan translations, cf. p. xviii.

This work refers to the Vajrāvalī (e.g., 4,6; 7,15) and is referred to in the Vajrāvalī (e.g., 14,3; 14,4; 46,2; 117,1; 256,1).

Raktayamāntakaniṣpannayoga (P 2892)

Svādhiṣṭhānakramopadeśa (P 2215)

A Sanskrit manuscript of this text is preserved in the National Archives, Kathmandu, no. 3/693 (fols. 61a,1-63a,1).[11]

Ucchuṣmajambhalasādhana (= Sādhanamālā, no. 295, printed in *Sādhanamālā*, vol. 2, 576,1-579,13; P 4089, 4435, 4565)

Upadeśamañjarī (Sarvatantrotpannopapannasāmānyabhāṣya) (P 5024)

Vajramahākālābhicārahoma (P 4954)

Vajramahākālakrodhanātharahasyasiddhibhavatantra (P 62)

Vajrāvalī (*maṇḍalopāyikā*)(P 3961)

For a facsimile edition of a Sanskrit manuscript, cf. *Vajravali*, reproduced by L. Chandra (Delhi, 1977); for the romanized text of the *maṇḍala* section according to one manuscript, cf. Bhattacharyya 1981, pp. 79-91.

11. Cf. *A Descriptive Bibliography of the Sanskrit Buddhist Literature*, vol. 4, *The Buddhist Tantra*, ed. K. Tsukamoto, Y. Matsunaga, and H. Isoda (Kyoto, 1989), p. 267. I wish to thank Mr. N. Okuyama for providing this reference.

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This text refers to the Āmnāyamañjarī (e.g., 178,1; 182,4), Jyotirmañjarī (e.g., 14,4; 235,4), NSP (e.g., 14,3; 14,4; 46,2; 117,1; 248,4-5; 256,1), and Saṃvarābhisamayopāyikā (probably identical with the Cakrasaṃvarābhisamaya) (e.g., 248,5). It is referred to in the Abhayapaddhati (cf. RASB, p. 164) and NSP (e.g., 4,6; 7,15)

Vajrayānāpattimañjarī (P 3310)

According to its Tibetan translation (P, vol. 80, Thu 338a,3-6 [cf. Okuyama 1988, p. 886, note 8]) and the "Thob yig,"[12] quoted in the additional remarks to Schiefner's translation of rGya gar chos 'byuṅ (p. 330), the Sādhanamālā was composed by Abhayākaragupta. According to *The Blue Annals* (p. 1048), it was transmitted through Abhayākaragupta. But the Sanskrit text of the Sādhanamālā does not mention a compiler and ascribes only one *sādhana*, the Ucchuṣmajambhalasādhana (see above), to Abhayākaragupta.

The Kālacakrāvatāra seems to be one of Abhayākaragupta's earliest works, if we can trust the statement that it was composed in 1072 or 1087. However, 1072 as the year of composition is incompatible with the birth date 1064 given by Sum pa mkhan po Ye śes dpal 'byor.[13]

The Āmnāyamañjarī seems to have been written over a long period of time. It is mentioned in the Abhayapaddhati, which was written in the twenty-fifth year of Rāmapāla's reign (i.e., 1101 according to A. K. Majumdar and 1108 according to Ray)[14] and was completed in the thirty-seventh year of Rāmapāla (i.e., 1113 or 1120).

The Cakrasaṃvarābhisamaya, Jyotirmañjarī, Kālacakrāvatāra, NSP, and Vajrāvalī precede the Abhayapaddhati for the following reasons. The Abhayapaddhati refers to the Kālacakrāvatāra and Vajrāvalī. The Vajrāvalī refers to the Cakrasaṃvarābhisamaya. The Vajrāvalī and Jyotirmañjarī and the Vajrāvalī and NSP refer to each other and therefore must have been written at the same time.

The Munimatālaṃkāra dates five years after the Abhayapaddhati, since it is said to have been written in the thirtieth year of Rāmapāla (i.e., 1106 according to Majumdar and 1113 according to Ray).

The Vajrāvalī, Jyotirmañjarī, and NSP (all written in or before 1101 or 1108) form one unit and are known as the "three cycles" (*skor gsum*)[15] in the Tibetan tradition. According to Abhayākaragupta,[16] the Vajrāvalī, a practical guide to all the preliminary rites preceding the initiation into the *maṇḍala*, is the main text while the NSP, which deals with *maṇḍala*s in detail, and the Jyotirmañjarī, which deals with the *homa* ritual exclusively, are supplementary. All the three works must have been written at the same time since they refer to each other. The statement of Bhattacharyya 1981 (p. 71) that the Vajrāvalī was written a few years later than the NSP since the Vajrāvalī mentions it is not valid, because both the NSP and Vajrāvalī refer to each other. The Vajrāvalī contains brief descriptions of *maṇḍala*s which correspond mostly to those found in the NSP.

Another work, the (Vajrācārya-) Kriyāsamuccaya, a compendium on Tantric ritual compiled from various texts by Jagaddarpaṇa, alias Maṇḍalācārya Darpaṇa or Darpaṇācārya, is modelled on the Vajrāvalī and incorporates the complete text of the NSP and large sections of the Vajrāvalī, including the entire section dealing with *maṇḍala*s.[17] The corresponding sections dealing with *maṇḍala*s of these texts are:

12. Passage unidentified. On the class of biographies called *thob yig*, cf. A. I. Vostrikov, *Tibetan Historical Literature*, trans. from the Russian by H. C. Gupta (Calcutta, 1970), pp. 199-202.
13. Cf. the information given on p. xiv.
14. For different calculations dating the reign of Rāmapāla, cf. p. xiii.
15. Cf. A. Wayman, *The Buddhist Tantras* (New York, 1973), p. 239, note 26.
16. Cf. Vajrāvalī 14,4: *ata eva vajrāvalyā jyoti ⟨r⟩ mañjarī ca* (or °*rīva*) *niṣpannayogāvalī parikaraḥ*.
17. For more detailed information, cf. Bühnemann 1991.

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Vajrāvalī 99,1-151,7 vs. Kriyāsamuccaya 114,3-159,7
NSP 1,11-93,7 vs. Kriyāsamuccaya 159,8-288,2

Except for the introductory and concluding verses (1,5-10; 93,8-13+), the text of the NSP appears completely in the Kriyāsamuccaya. In two places (4,6; 7,15) where the NSP refers to information contained in the Vajrāvalī (46,3-47,2; 47,2-6), the Kriyāsamuccaya (165,2-8; 169,7-170,3) inserts the relevant passages in its version of the text.

The text of the NSP was edited for the first time by B. Bhattacharyya in 1949 (reprinted 1972; Gaekwad's Oriental Series 109, Baroda) on the basis of three manuscripts. After the publication of Bhattacharyya's edition several publications dealing with textual problems[18] have appeared, and some chapters of the text have been re-edited and/or translated. Without aiming at completeness a selection of these publications is listed here in the sequence of the chapters of the NSP.

1. Mañjuvajramaṇḍala
   a. romanized text of Bhattacharyya's edition compared with one manuscript in Mallmann 1964, pp. 216-21;
      French translation in Mallmann 1964, pp. 69-74;
   b. romanized text edited on the basis of several manuscripts in Meisezahl 1976, pp. 223-33;
      text of two Tibetan translations in Meisezahl 1976, pp. 233-45 (Sol nag Thaṅ po che translation, pp. 239-45; sMon 'gro translation, pp. 233-39);
      German translation of the Sanskrit text in Meisezahl 1976, pp. 253-74;
   c. on the term *abhīṣṭadevatā* in the Mañjuvajramaṇḍala, cf. Meisezahl 1980, pp. 174-75.
2. Piṇḍīkramoktākṣobhyamaṇḍala
   English translation in Wayman 1977, pp. 126-30.
3. Śrīsaṃpuṭatantroktavajrasattvamaṇḍala
   For iconographical notes, cf. Meisezahl 1980, pp. 177-80.
7. Vajrāmṛtamaṇḍala
   For iconographical notes, cf. Meisezahl 1980, pp. 181-84.
8. Navātmakaherukacatuṣṭayamaṇḍala
   For iconographical notes, cf. Meisezahl 1980, pp. 186-88.
12. Sambaramaṇḍala
   a. romanized text of Bhattacharyya's edition compared with manuscripts in Meisezahl 1985, pp. 13-14;
      text of two Tibetan translations in Meisezahl 1985, pp. 20-25 (Sol nag Thaṅ po che translation, pp. 20-22; sMon 'gro translation, pp. 23-25);
      German translation of the Sanskrit text in Meisezahl 1985, pp. 15-18;
   b. for iconographical notes, cf. Meisezahl 1980, pp. 189-96.
19. Vajradhātumaṇḍala
   a. romanized text of the section describing the Sixteen Bodhisattvas (44,15-45,23) of Bhattacharyya's edition compared with one manuscript in Mallmann 1964, pp. 222-23;
      French translation of this section in Mallmann 1964, pp. 96-98;
   b. Japanese translation of the section mentioned in 19a, by Mori, "Kanseiseruyōga no wa dai 19 shō Kongōkai-maṇḍala yakuchū (jūrokudaibosatsu)," in Mori 1989, pp. 277-79;
20. Tricatvāriṃśadātmakamañjuvajramaṇḍala
   a. romanized text of Bhattacharyya's edition compared with one manuscript in Mallmann 1964, pp. 223-29;

18. On types of *maṇḍalas* in the NSP, cf. Matsunaga 1958; on the concept of *dharmodayā* in the NSP, cf. Bahulkar 1979.

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French translation in Mallmann 1964, pp. 74-81;

b. iconographical notes in Meisezahl 1977b (reprinted in Meisezahl 1980, pp. 198-215) and 1977c (reprinted in Meisezahl 1980, pp. 217-22).

21. Dharmadhātuvāgīśvaramaṇḍala

a. romanized text of Bhattacharyya's edition compared with one manuscript in Mallmann 1964, pp. 229-41; French translation in Mallmann 1964, pp. 82-96;

b. Japanese translation of the section 54,4-61,8 in Shimizu 1983, pp. 111-22;

c. romanized text edited on the basis of several manuscripts in Mori 1989, pp. 265-76; Japanese translation in Mori 1989, pp. 239-64;

d. iconographical note, cf. Meisezahl 1980, p. 223; detailed description of the deities of this *maṇḍala* in D. L. Snellgrove and T. Skorupski, *The Cultural Heritage of Ladakh*, vol. 2, *Zangskar and the Cave Temples of Ladakh* (Warminister, 1980), pp. 64-68.

While Bhattacharyya knew of only three Nepalese manuscripts from the nineteenth century when preparing his edition of the NSP, today a larger number of manuscripts is known from various catalogues, which are listed below:

Baroda: Oriental Institute

Serial no. 44, acc. no. 13175: Niṣpannayogāmbaratantra
Serial no. 45, acc. no. 13280: Niṣpannayogāmbaratantra (photocopy)

(cf. *An Alphabetical List of Manuscripts in the Oriental Institute Baroda*, vol. 2, comp. R. Nambiyar [Baroda, 1950], pp. 1462-63, section "*bouddhaśāstra*")

Bhattacharyya refers to a manuscript preserved in the Oriental Institute under no. 14031 and dating from the nineteenth century in the preface to his edition of the NPS (p. 5). He has used it as manuscript N (Nepal) in his edition along with another manuscript labelled B (Baroda), also from the nineteenth century, which is in his private collection. The third manuscript used in his edition is labelled C (Cambridge) and is a photostat copy of manuscript Add. 1279 of the University of Cambridge Library, preserved in the Oriental Institute. It may be identical to the above-mentioned manuscript 45/13280.

Cambridge: University Library

Add. 1279: Niṣpannayogāmbalī (N.S. 995 [A.D. 1875])

(cf. *Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge, with introductory notices...* by C. Bendall [Cambridge, 1883], p. 40)

A photostat copy of this manuscript was used by Bhattacharyya for his edition of the NSP (cf. preface, p. 5).

Kathmandu: Asha Archives (Asha Saphu Kuthi)

This is a public library associated with the library organization Cwasa Pasa (c/o Prem Bahadur Kansakar, 10/503 Kela Masangala, Kathmandu, Nepal)

2-146: Niṣpannajogāmvalī (N.S. 1020 [A.D. 1900])
2-262: Niṣpannayogāmvalī (N.S. 931 [A.D. 1811])

This manuscript is identical to CH 364, preserved in the Buddhist Library, Nagoya.

Kathmandu: National Archives

1/1113: Niṣpannayogāvalī (N.S. 686 [A.D. 1566])
3/590: Niṣpannayogāvalī (N.S. 1018 [A.D. 1898])
3/687: Nispannayogāvalī (N.S. 320 [A.D. 1200])
4/2: Niṣpannayogāmvalī
4/1029: Niṣpannayogāmvalī (N.S. 932 [A.D. 1812])

(cf. *Bṛhatsūcīpatra*, vol. 7, pt. 2, ed. Pūrṇaratnavajrācārya [Kathmandu, 1966], pp. 12-14)

London: Royal Asiatic Society (Hodgson Collection)

No. 39: Yogāmbaratantra
No. 73: Niṣpannayogāmvalī (Niṣpannayogāmvaratantra) (N.S. 944 [A.D. 1824])

(Cf. *Catalogue of Buddhist Sanskrit Manuscripts in the possession*

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of the Royal Asiatic Society (Hodgson Collection), by E. B. Cowell and J. Eggeling, *Journal of the Royal Asiatic Society* 8 [1875]: 1-52, pp. 31, 47)

Nagoya: Buddhist Library (Bukkyo Siryo Bunko)

A 25: (folio containing colophon damaged) (N.S. 985 [A.D. 1865])

CA 8: Niṣpannayogāmvalī (N.S. 1038 [A.D. 1918])

CH 17: (title unreadable) (N.S. 980 [A.D. 1860])

CH 364: Niṣpannayogāmvalī (N.S. 931 [A.D. 1811])
This manuscript is identical to 2-262, preserved in the Asha Archives, Kathmandu.

DH 293: Niṣpannayogāmvalī (N.S. 834 (?) [A.D. 1714?])

(cf. *A Microfilm Catalogue of the Buddhist Manuscripts in Nepal*, vol. 1, ed. H. Takaoka [Nagoya, 1981], pp. 1, 29, 43, 69, 107)

New York: The Institute for Advanced Studies of World Religions

MBB I-144: title not contained in the colophon

MBB II-118: title not contained in the colophon, labelled as Maṇḍalaprakriyā

MBB II-244: title not contained in the colophon, labelled as Maṇḍalāvalī

MBB III-17: Niṣpannakramasādhanopāyikāvasantatilaka

WGS-20: Niṣpannayogāmbarasaptaviṃśatimaṇḍalasya saṃgraha (A.D. 1853)

(cf. *Buddhist Sanskrit Manuscripts. A Title List of the Microfilm Collection of The Institute for Advanced Studies of World Religions* [New York, 1975], pp. 8, 15, 21, 25, 26)

Paris: Bibliothèque National

Fonds Sanscrit 64: Niṣpannayogāmbalī (ca. A.D. 1836)
(cf. *Catalogue du fonds sanscrit*, par J. Filliozat, fascicule I, N^{os} 1 à 165 [Paris, 1941], p. 58)

Tokyo: University Library

No. 215: Niṣpannayogāṃvalī

No. 216: Niṣpannayogāmvalī

No. 217: Niṣpannayogāmvalī (N.S. 829[19] [A.D. 1709])

(cf. *A Catalogue of the Sanskrit Manuscripts in the Tokyo University Library*, comp. by S. Matsunami [Tokyo, 1965], pp. 84-85)

It is striking that the majority of manuscripts bear the title Niṣpannayogāmvalī (°balī) in their colophons. This title appears as Niṣpannayogāmbara (°barī) or Niṣpannayogāmbaratantra on the cover page of some of the manuscripts, although their colophon reads Niṣpannayogāmvalī.[20] Yogāmbara is the name of a Tantric deity and figures as a central deity of the Yogāmbaramaṇḍala (cf. NSP, *maṇḍala* 14 of Bhattacharyya's edition). The resemblance of the name of this *maṇḍala* to the title Niṣpannayogāvalī might have lead to some confusion on the part of a scribe which was then copied by other scribes. The variants °yogāmvalī and °yogāmbarī can be explained by the common confusion of the syllables *va/ba* and *la/ra* in the manuscripts. Moreover, the title of this text might have been confused with that of another text entitled Yogāmbaratantra.[21]

Apart from the original Sanskrit text, the NSP has been preserved in Tibetan translations.

1. The Sol nag Thaṅ po che translation was written at

19. Matsunami (p. 84) gives the date erroneously as *samvat* 929 (A.D. 1809) (cf. Meisezahl 1976, p. 222 for the corrected date).

20. The text is quoted as Niṣpannayogāmbaratantra in L. de la Vallée Poussin, *Boudhisme—Études et matériaux. Ādikarmapradīpa Bodhicaryāvatāraṭīkā* (London, 1898), p. 123, note 3.

21. Cf. e.g., the Yogāmbaramahātantra (*Buddhist Sanskrit Manuscripts. A Title List of the Microfilm Collection of The Institute for Advanced Studies of World Religions* [New York, 1975], pp. 15: MBB II-120) and Yogāmbaravidhi (ibid., p. 4: MBB I-53), Yogāmbarārādhanavidhi (ibid., p. 8: MBB I-142), and Yogāmbarasādhana (ibid., p. 21: MBB II-245).

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the monastery Thaṅ po che (Central Tibet) probably in 1207[22] and is said to have been prepared by Dānaśīla[23] under the supervision of Śākyaśrībhadra, Dānaśīla's teacher.[24] It is preserved only in the Tanjur editions of Peking (P 5023) and Narthang 3014 under the title Śrīmañjuvajrādikramābhisamayasamuccayaniṣpannayogāvalī.

2. The sMon 'gro translation was written at the monastery sMon 'gro by Sarvajñaśrībhadra during the first half of the thirteenth century based on an older translation, most probably the Sol nag Thaṅ po che translation. According to its colophon it was corrected by Ratnarakṣita and Revendra (Ravīndra?) and their Tibetan collaborator, dPal gyi mtha' can. It is preserved in all the four Tanjur editions (P 3962; Derge [Chone] 3141; Narthang 1957).

3. The translation found in Hemis Monastery (cf. *The Vajrāvali and Niṣpannayogāvali in Tibetan. A reproduction of the maṇḍala texts of Abhayākaragupta in their Tibetan translation from ancient manuscripts from Hemis Monastery in Ladakh with Maṇikaśrījñāna's topical outline to the Vajrāvali* [Darjeeling, 1983], pp. 317-479) differs slightly from the sMon 'gro translation and might be a later, revised version.

22. Cf. Hadano 1957, p. 9. I wish to thank Mr. M. Mori for providing this reference.
23. On the date of Dānaśīla, cf. Meisezahl 1977a, pp. 563-64.
24. Cf. Meisezahl 1977a, p. 564.

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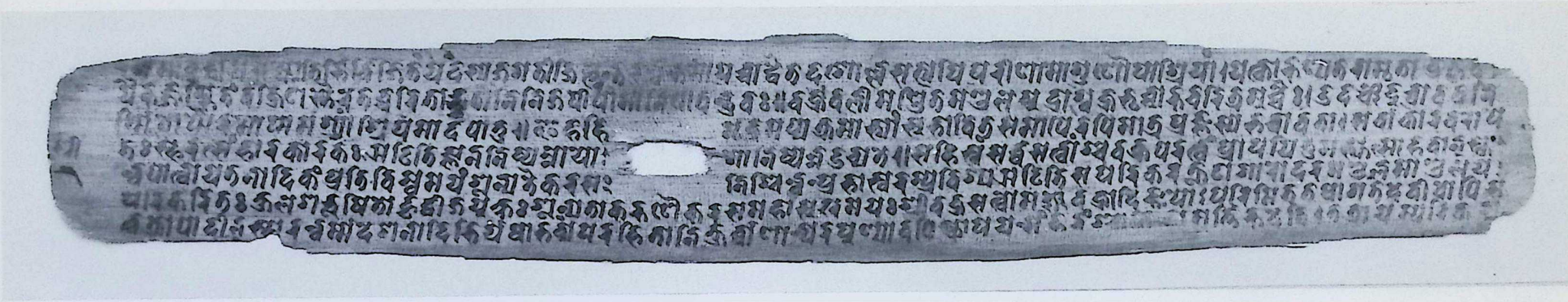

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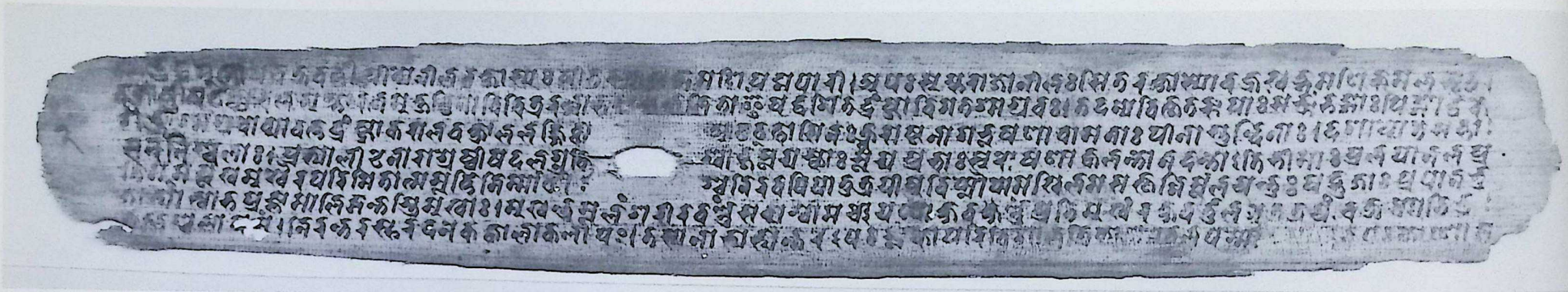

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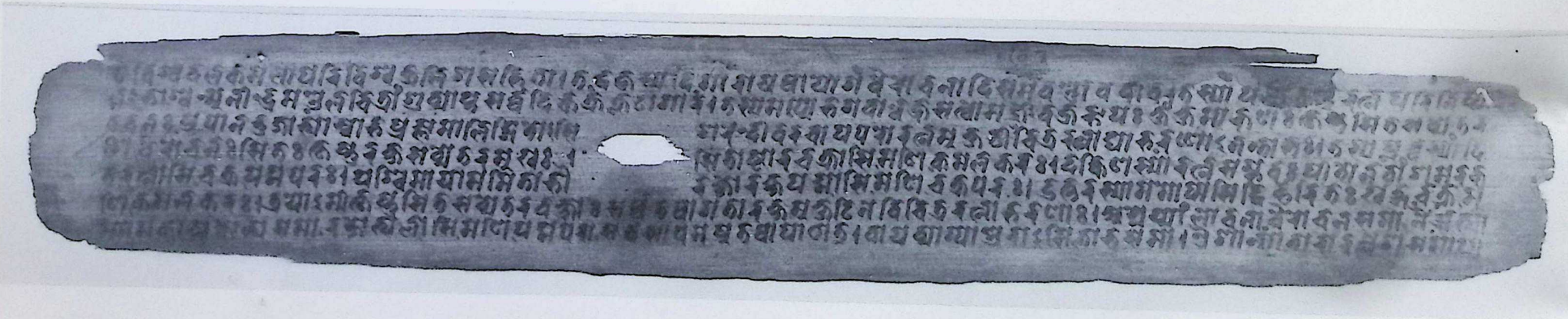

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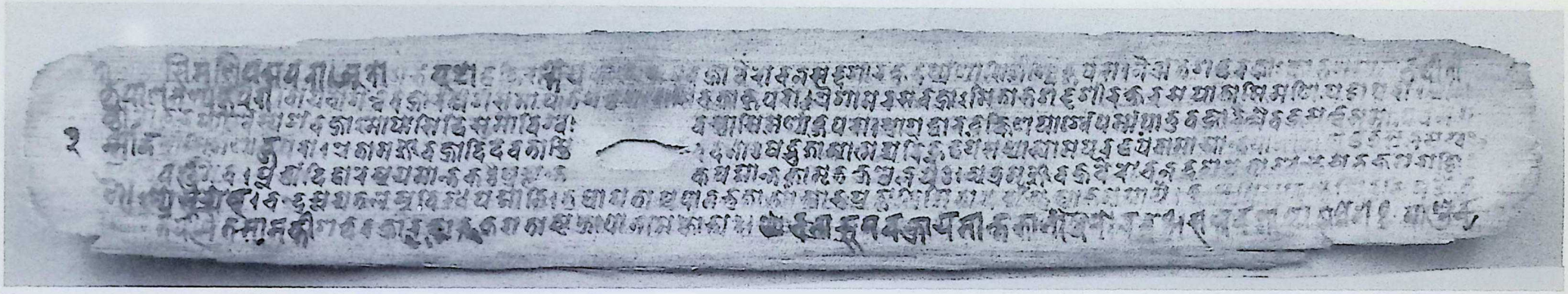

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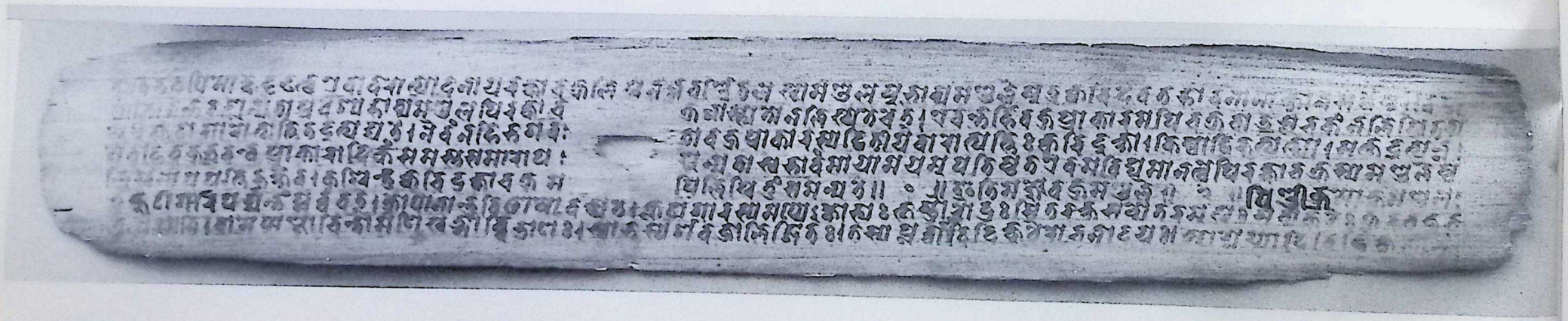

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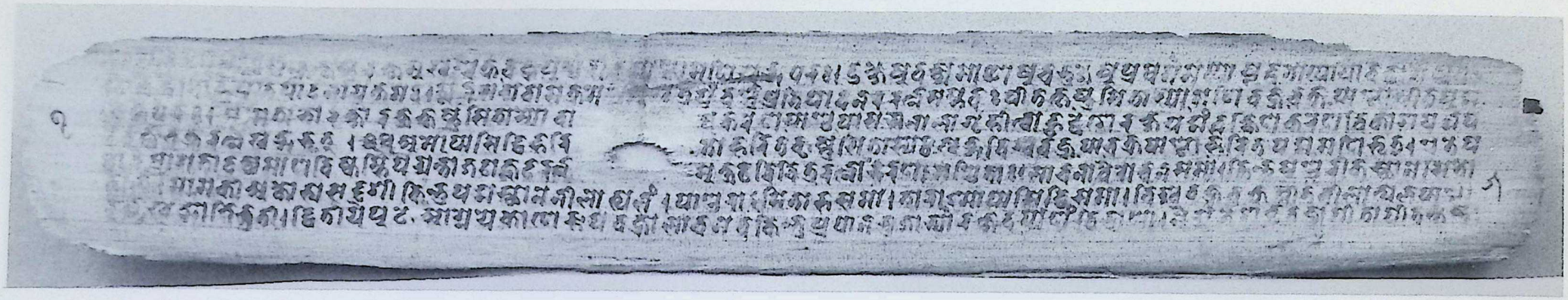

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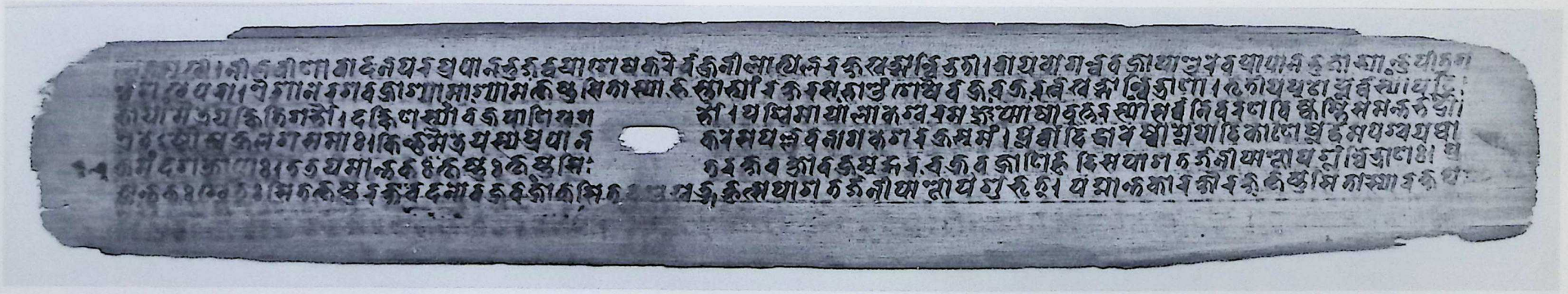

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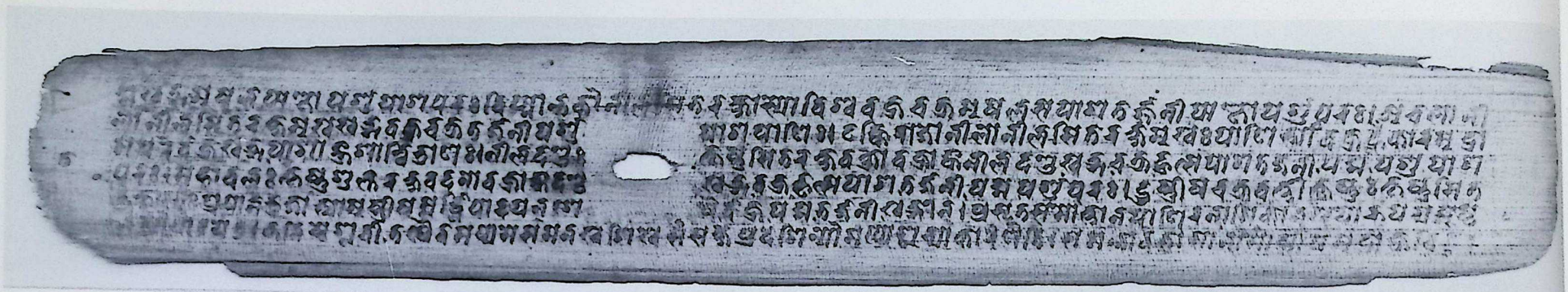

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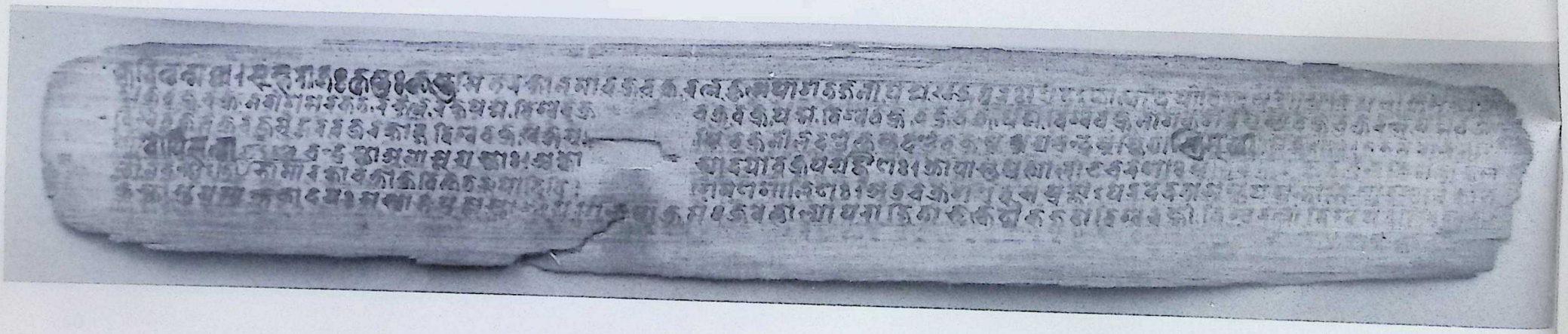

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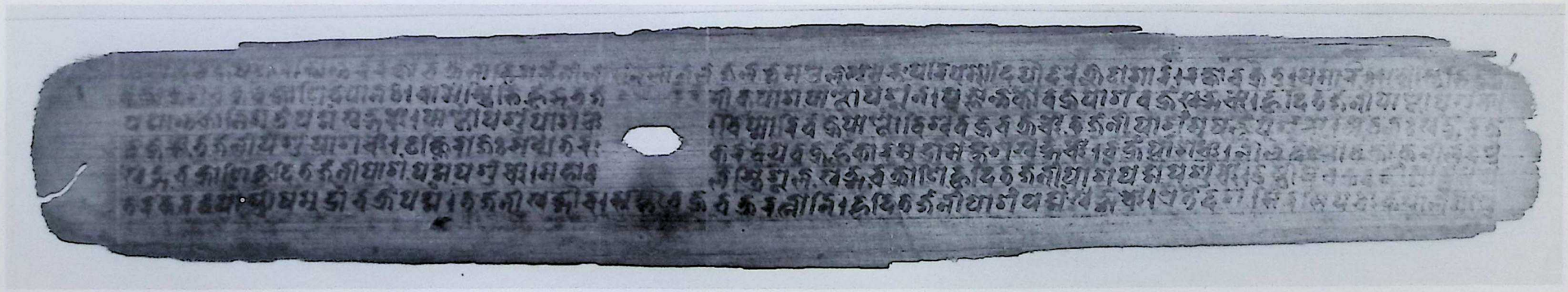

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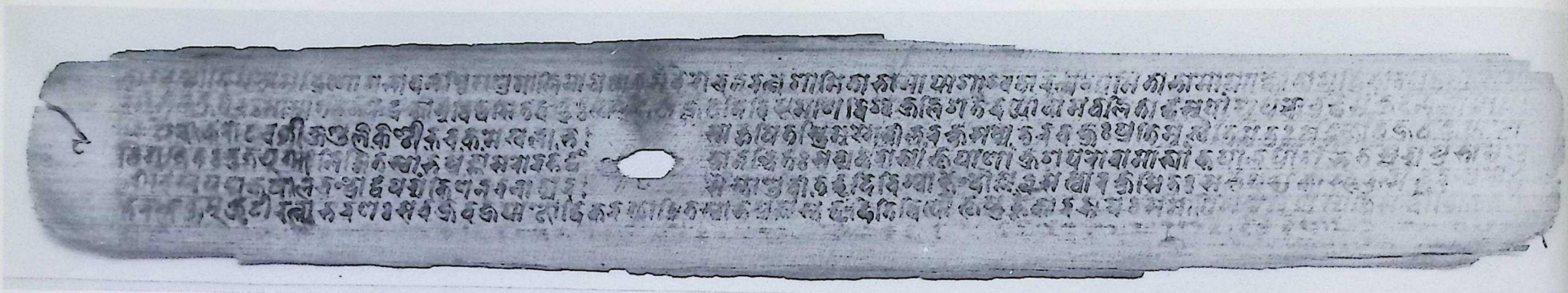

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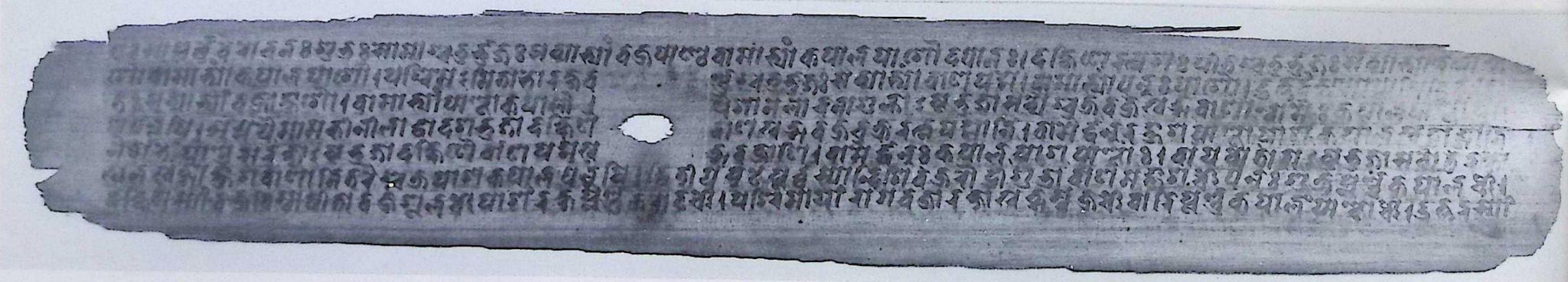

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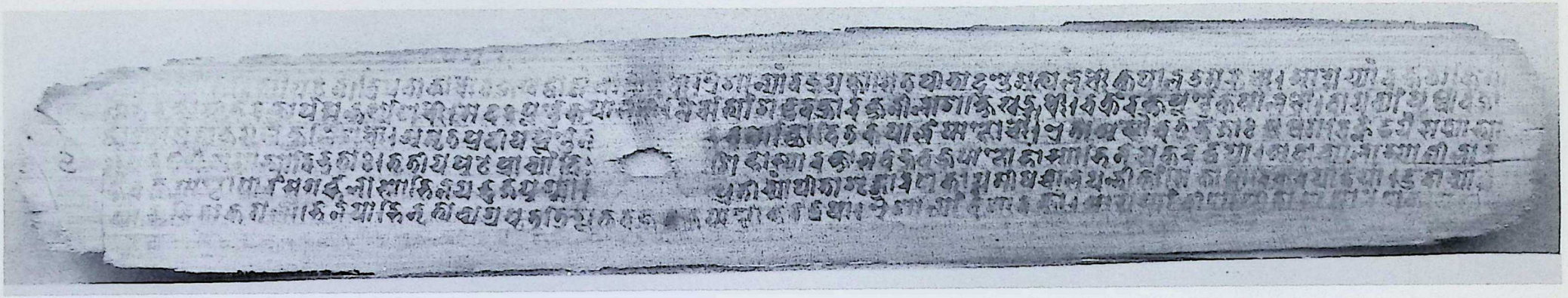

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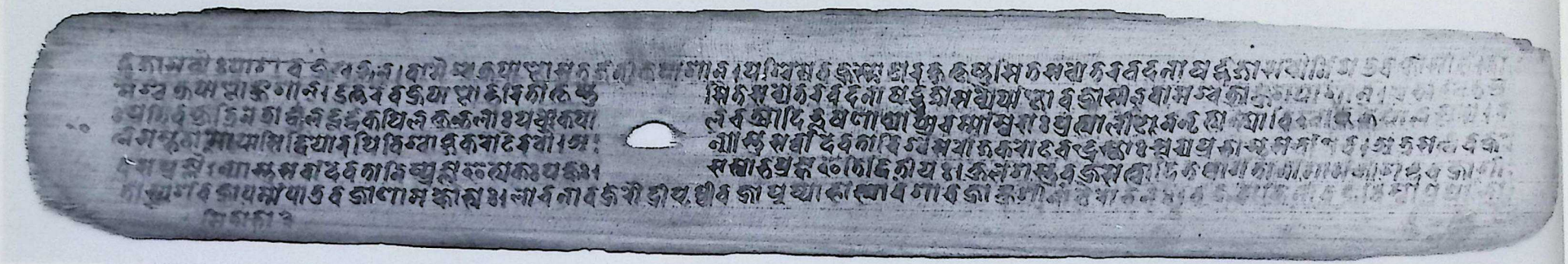

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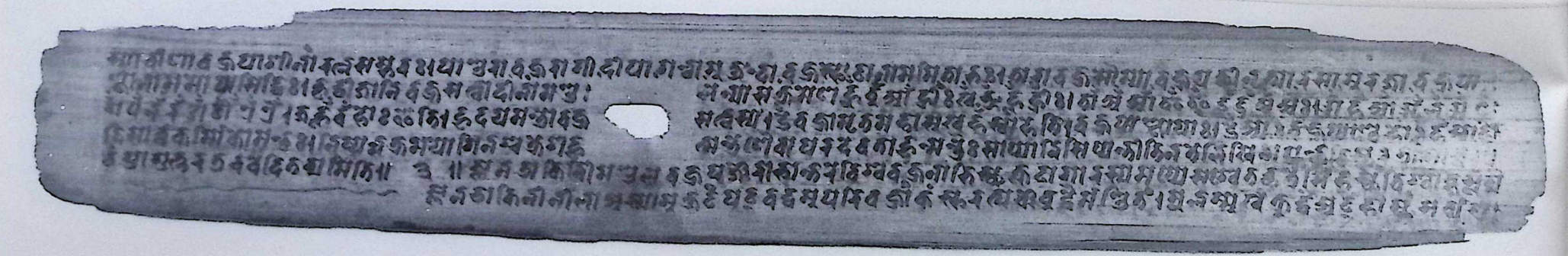

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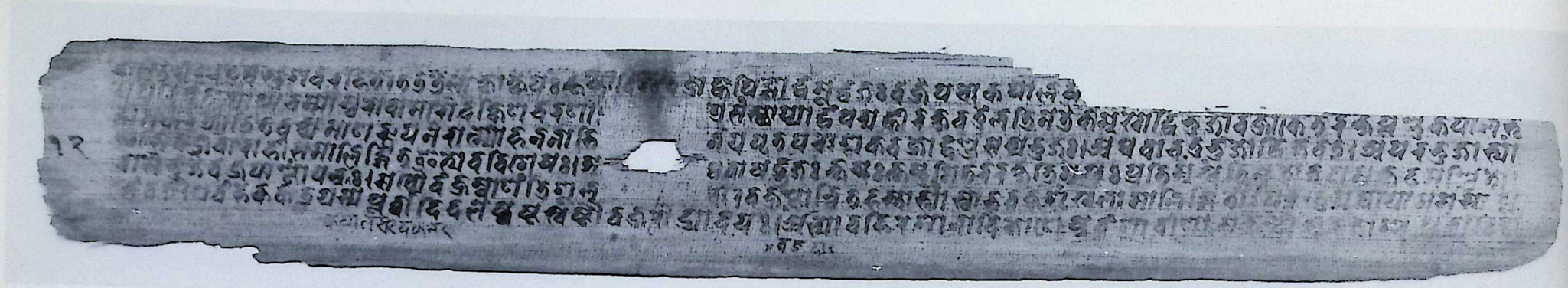

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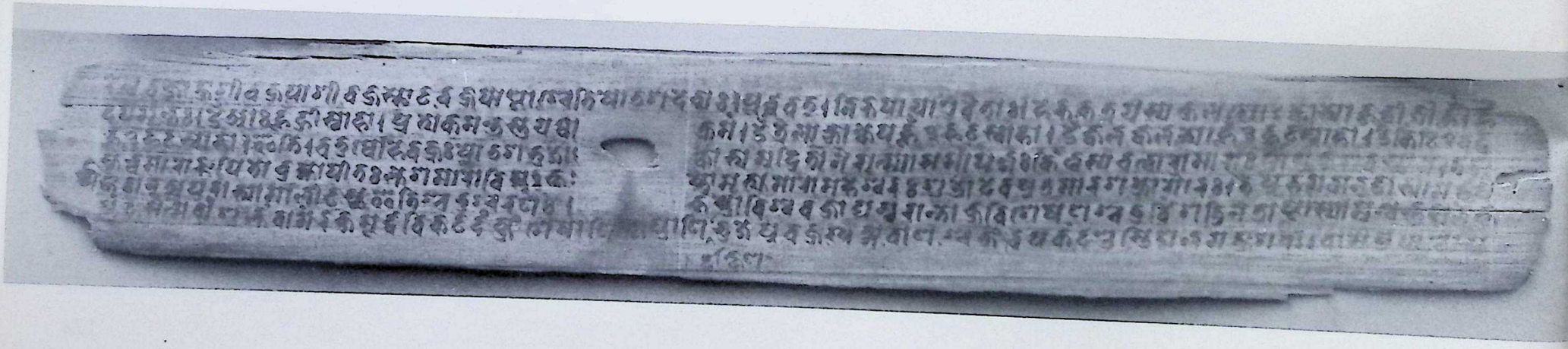

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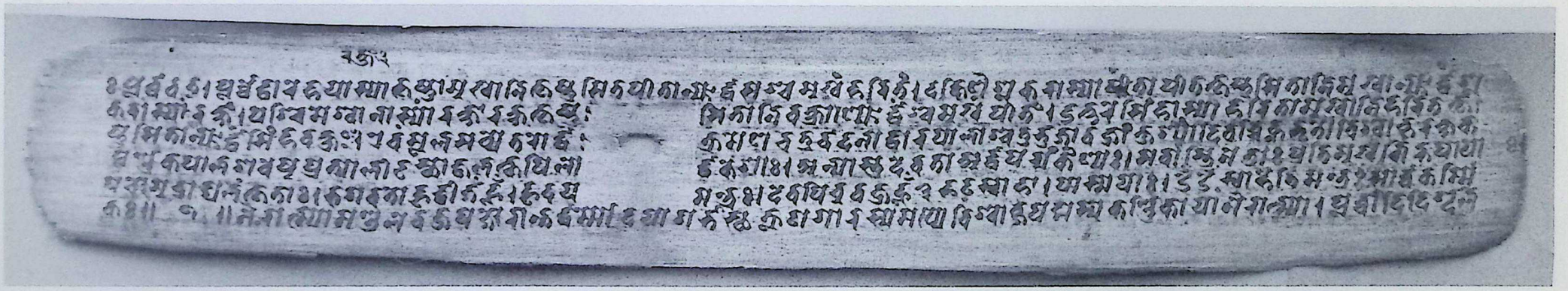

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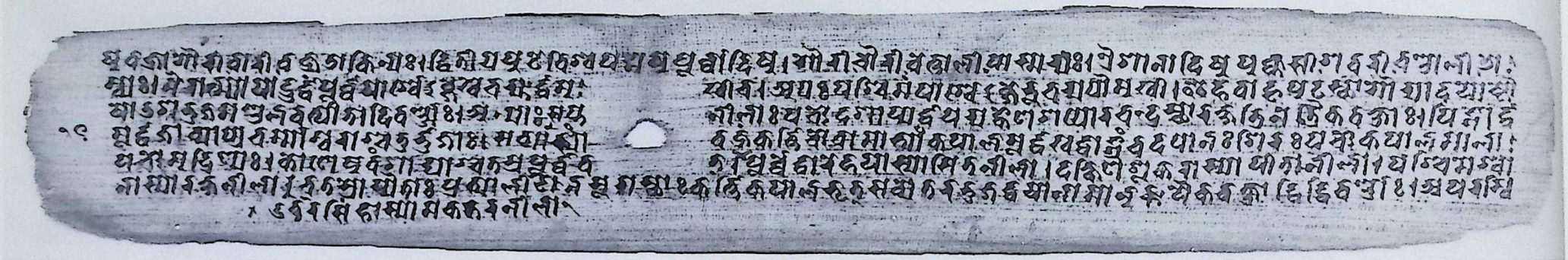

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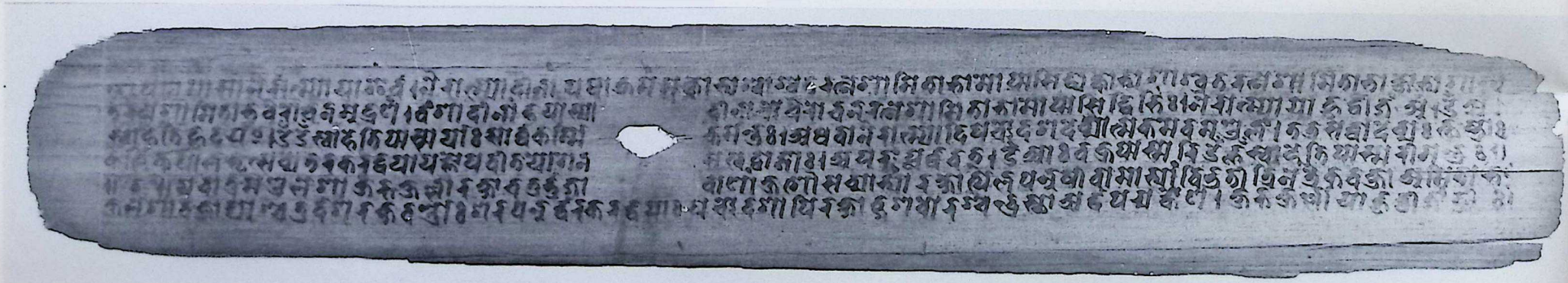

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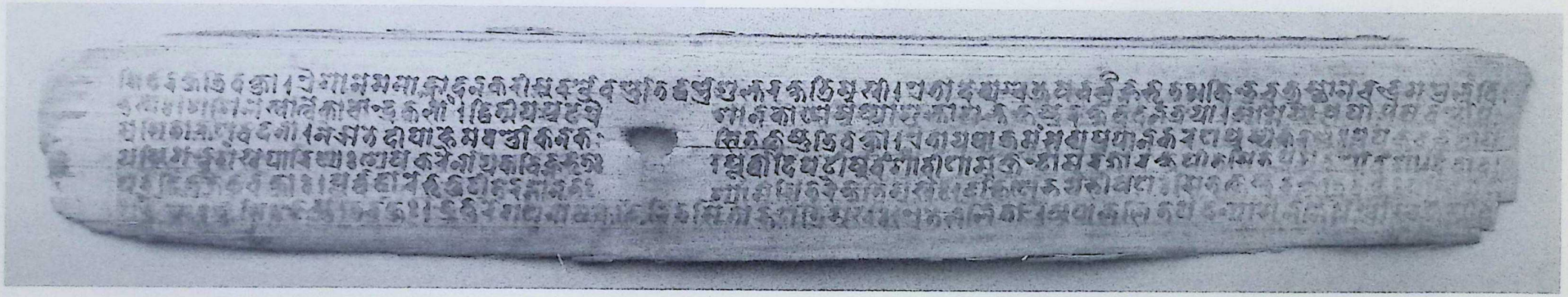

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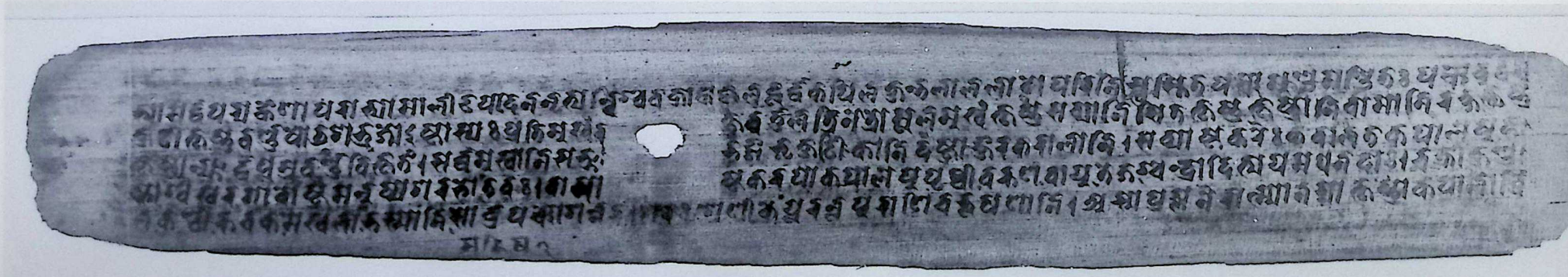

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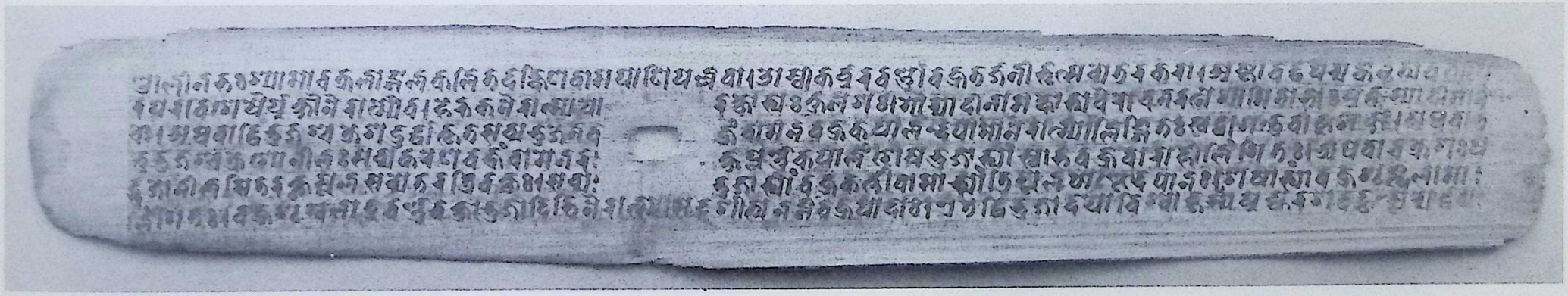

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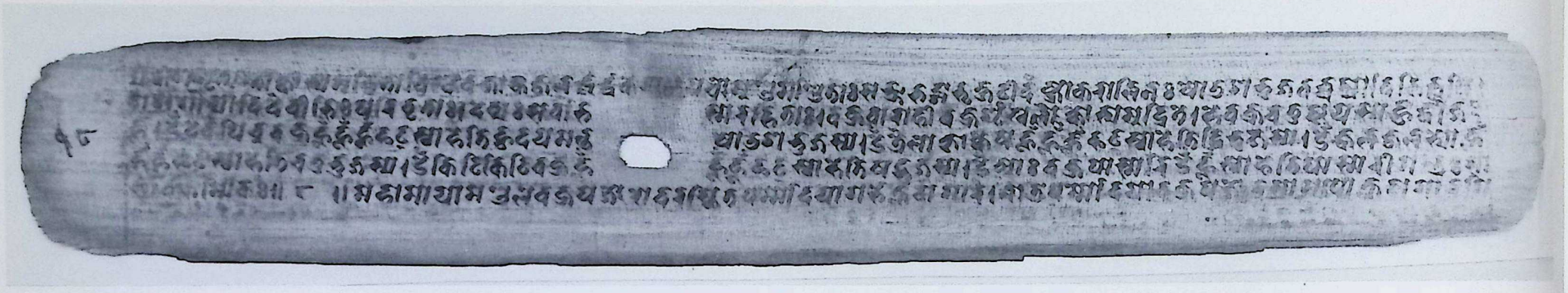

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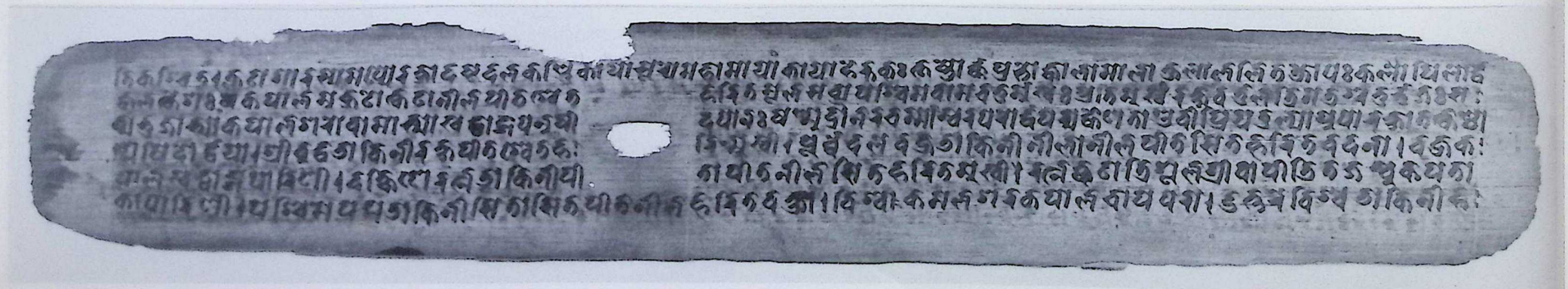

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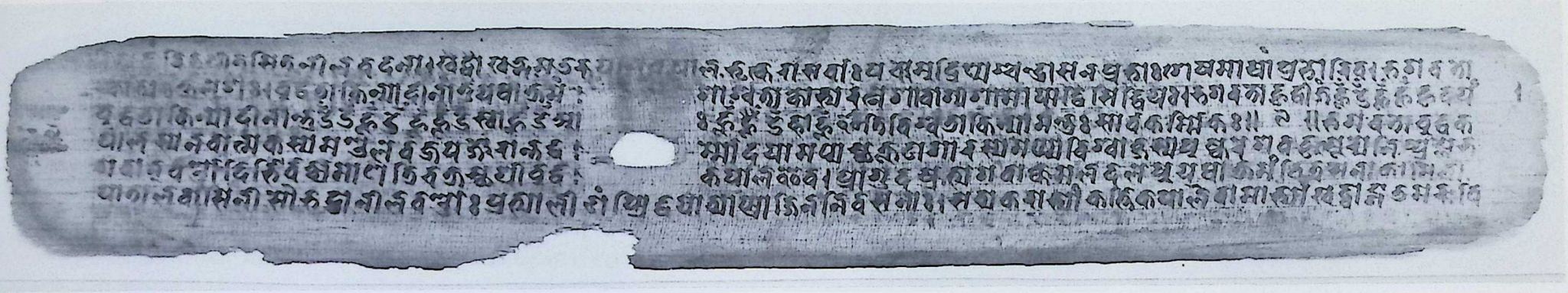

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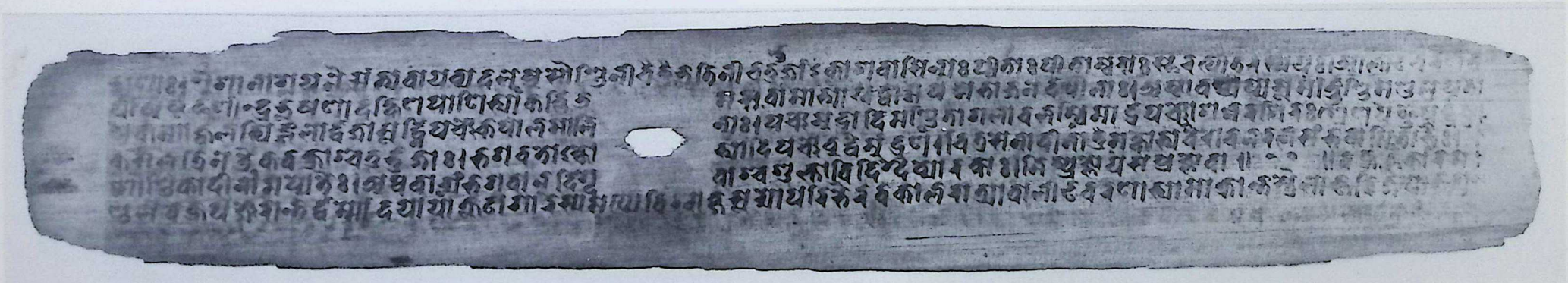

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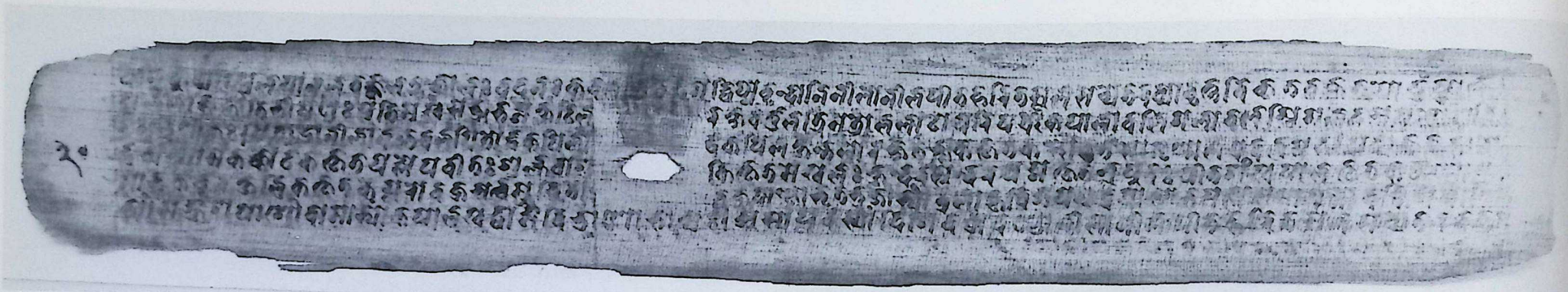

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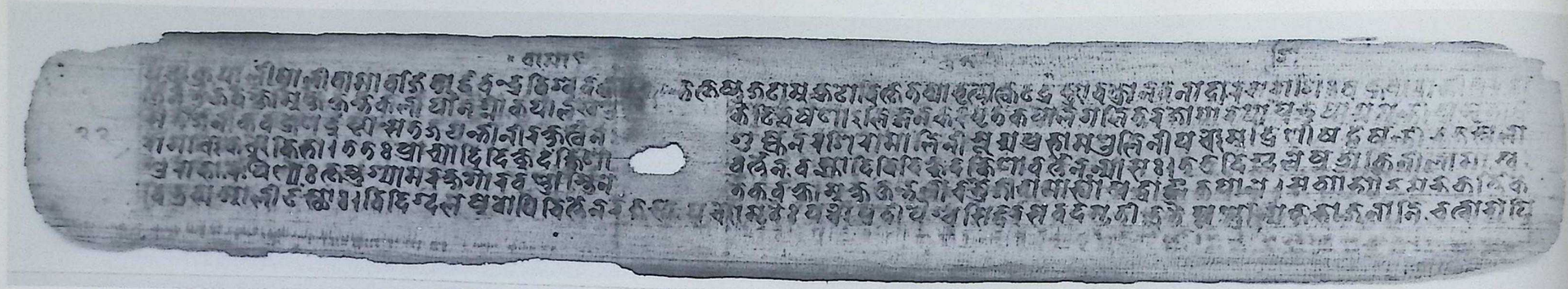

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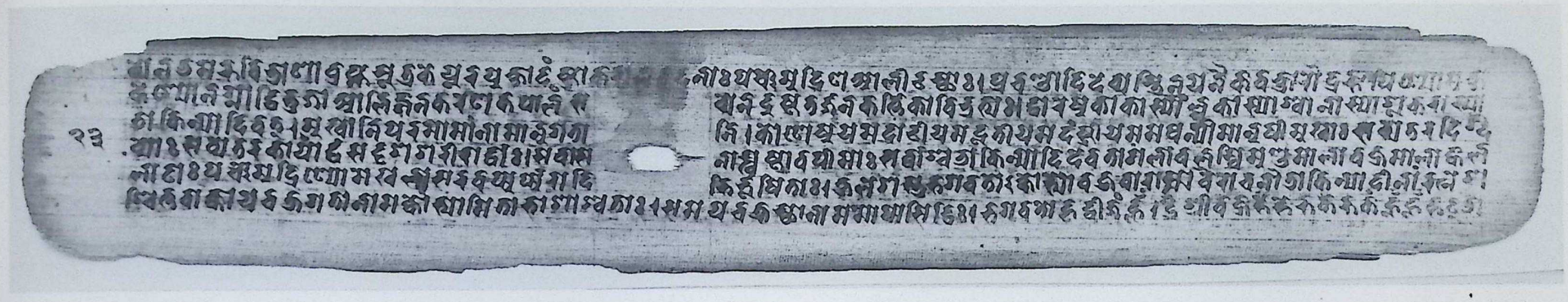

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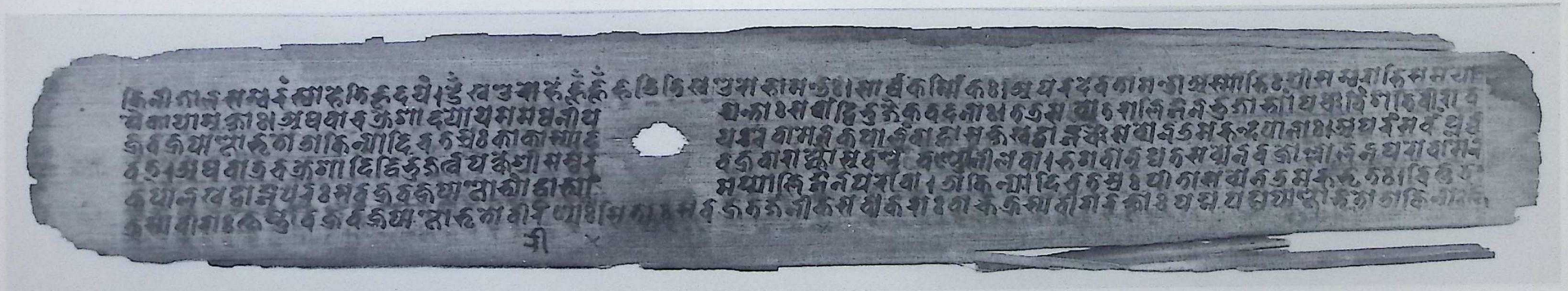

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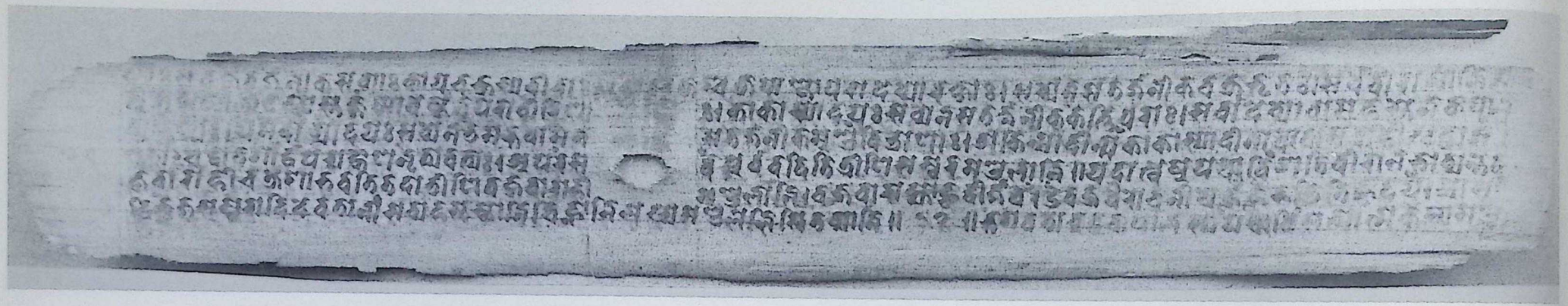

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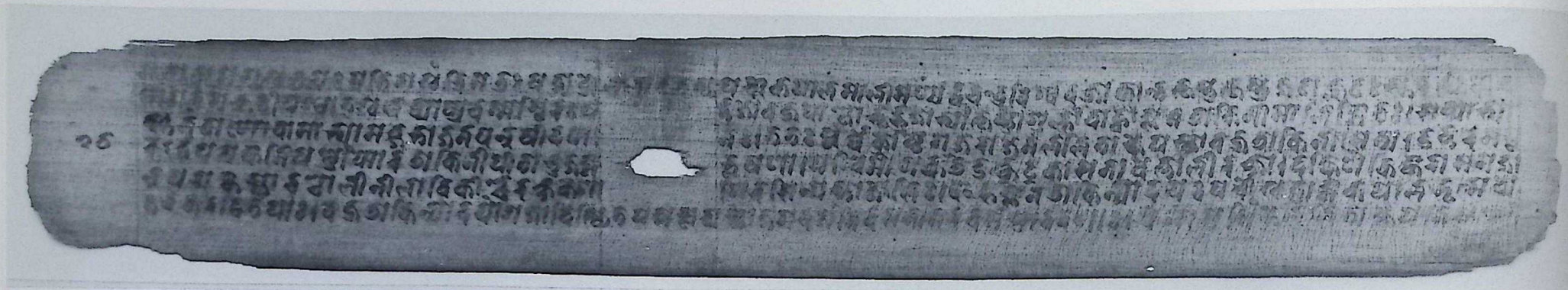

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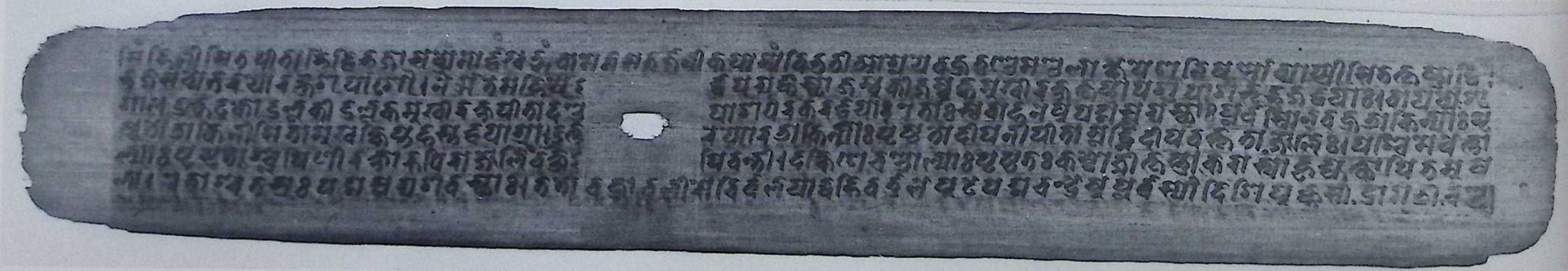

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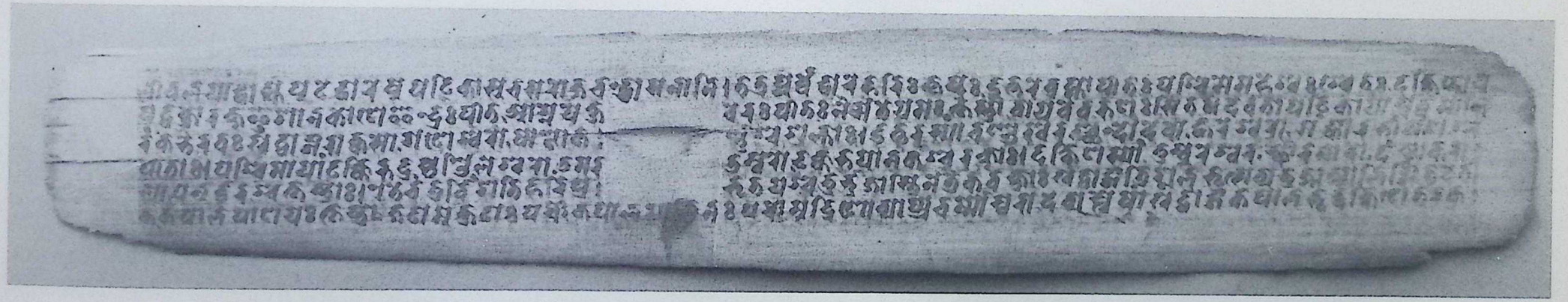

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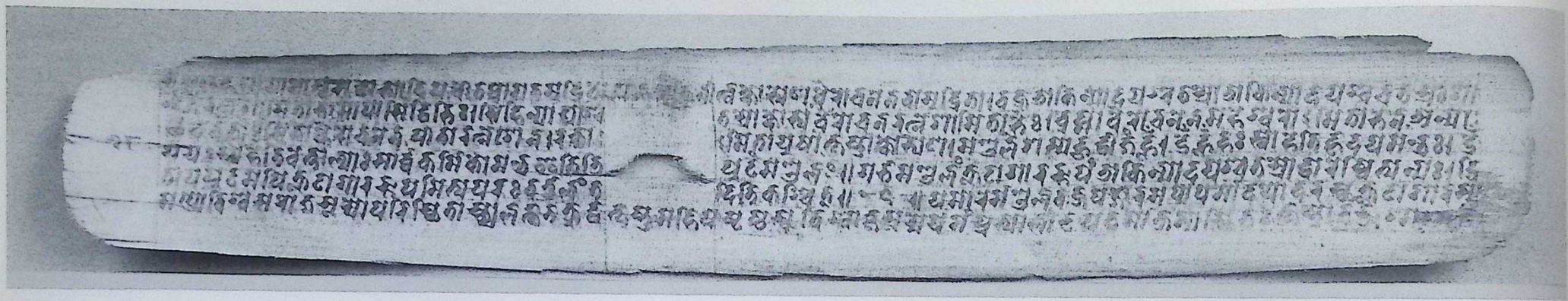

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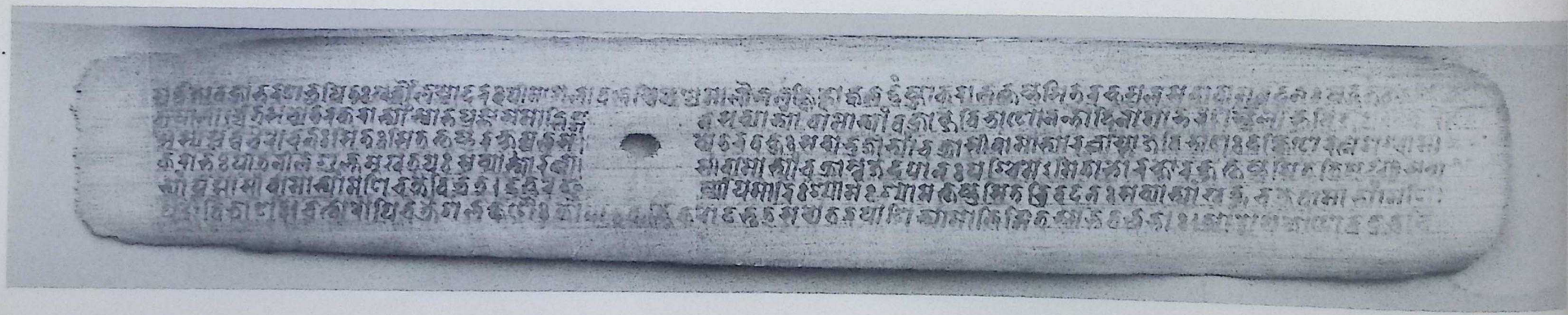

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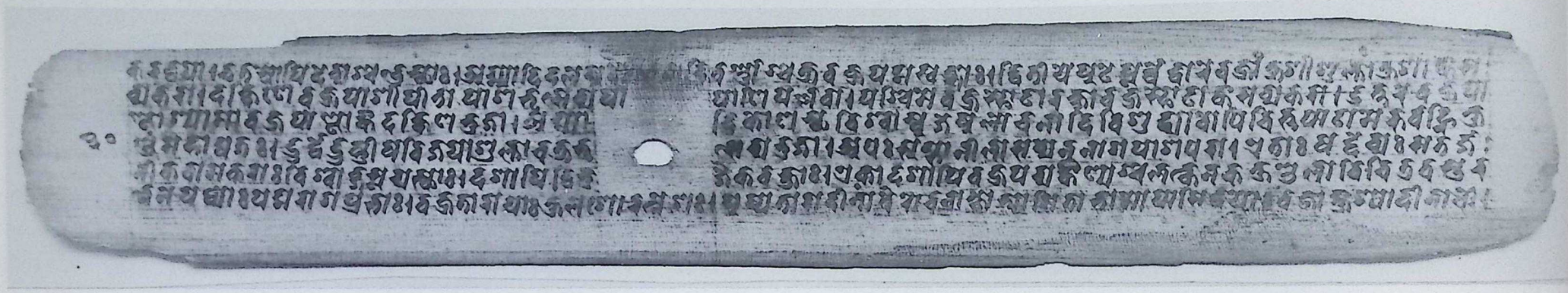

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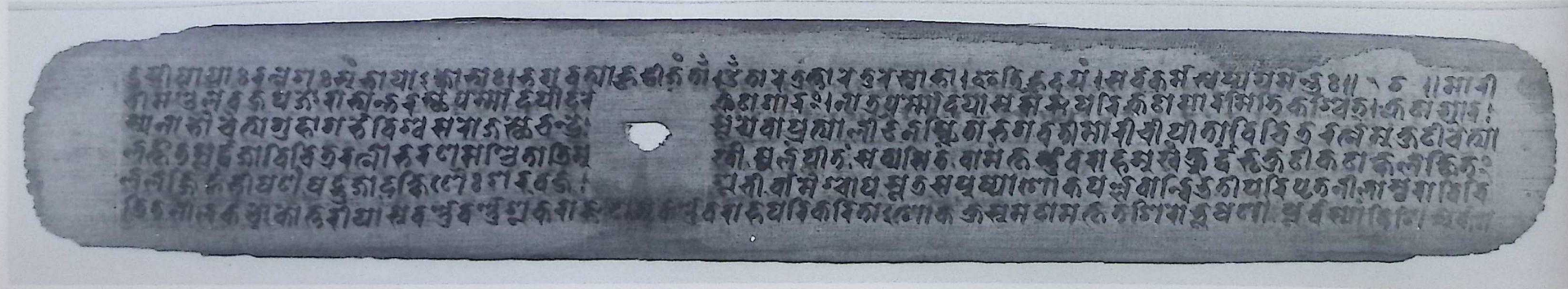

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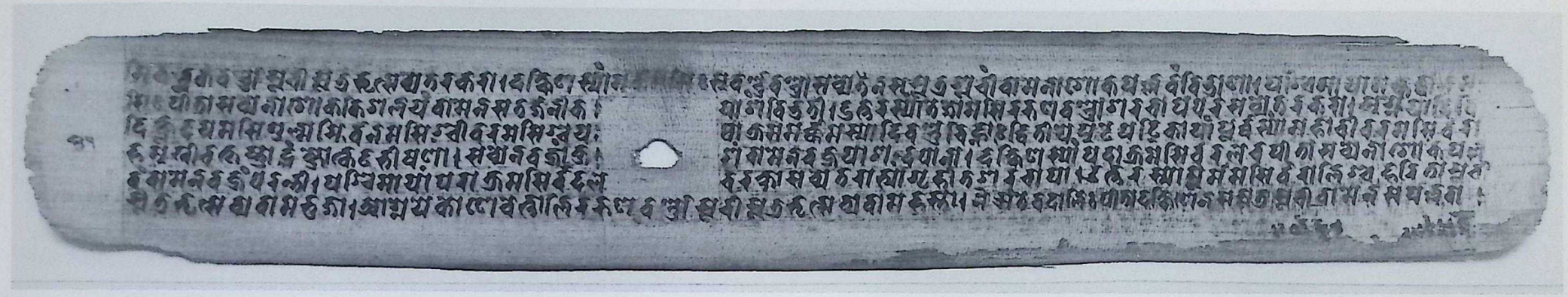

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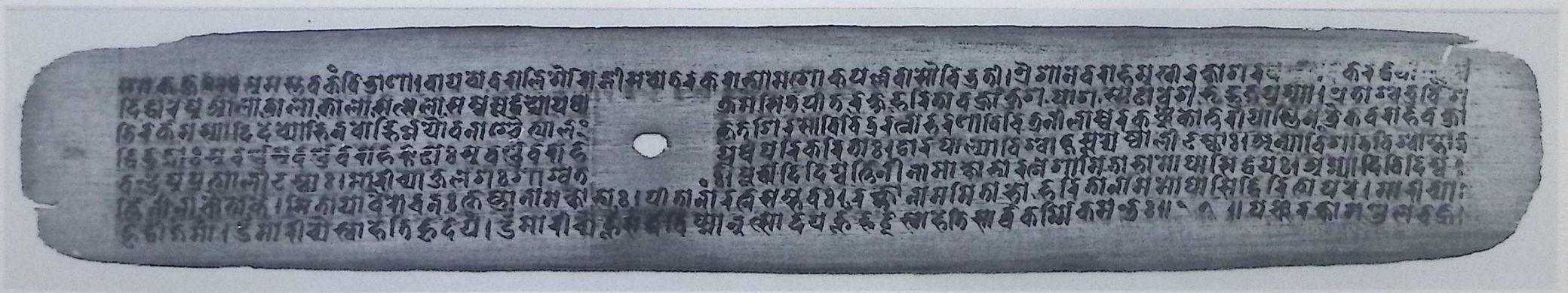

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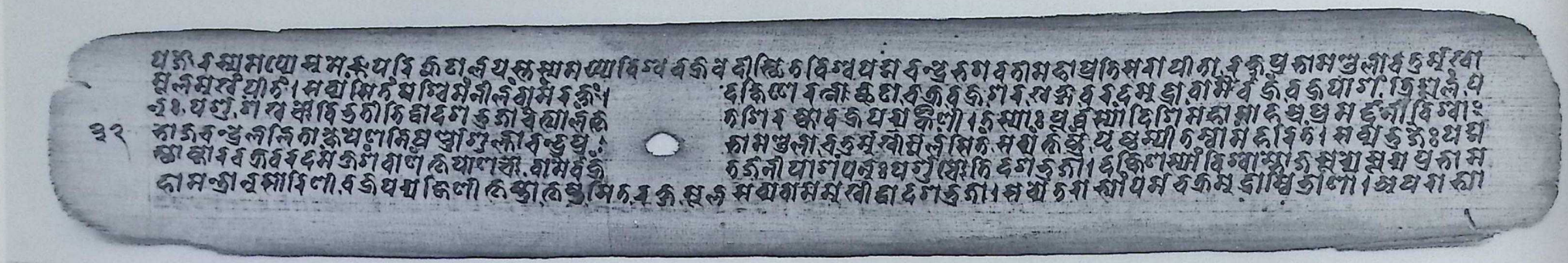

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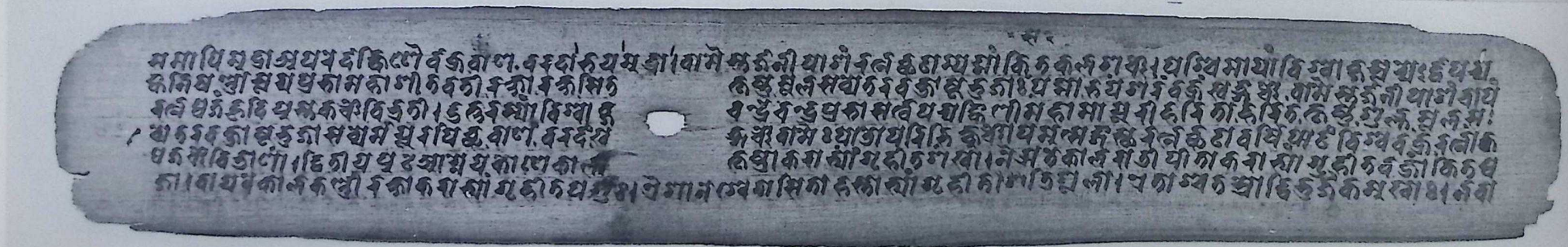

33a

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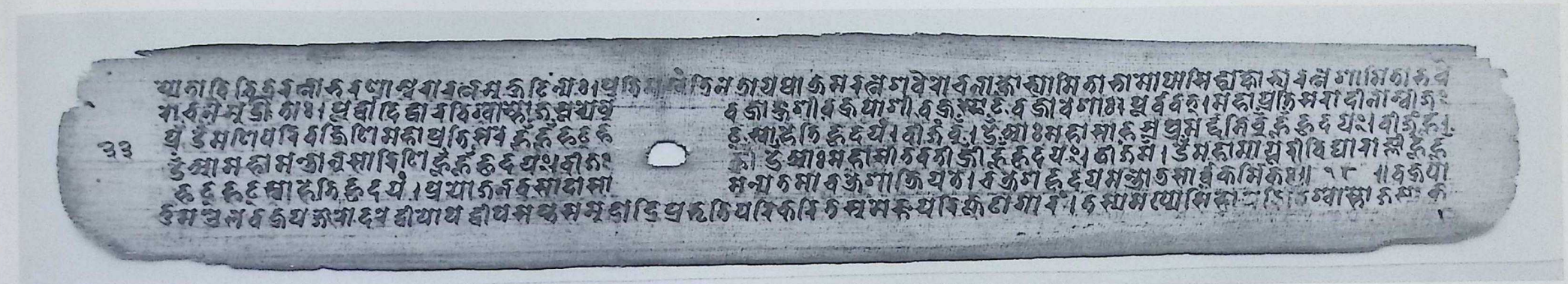

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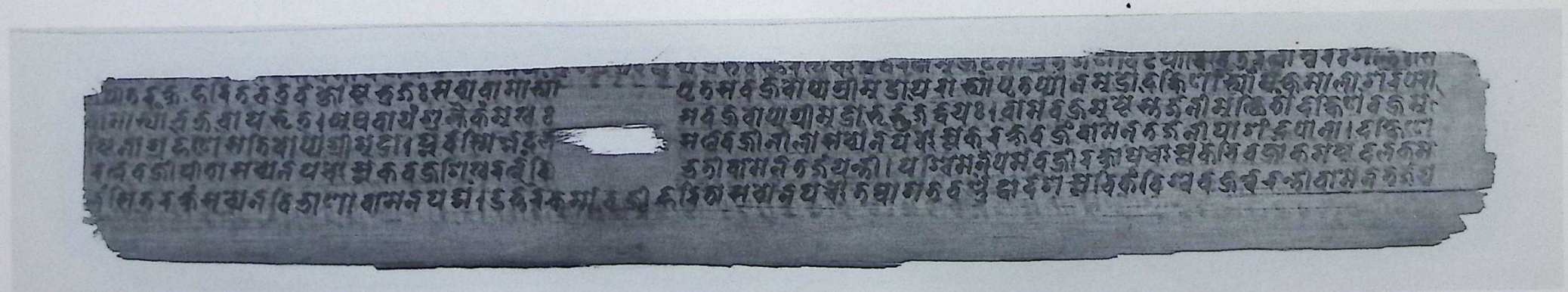

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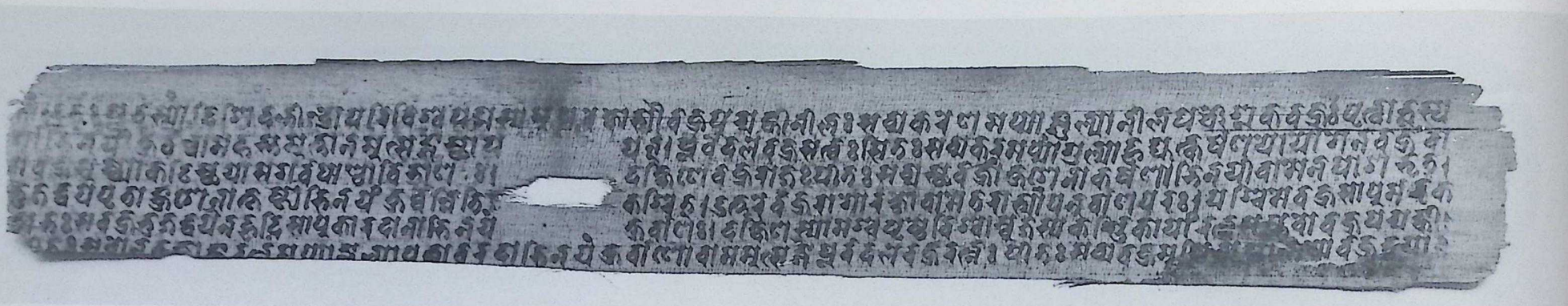

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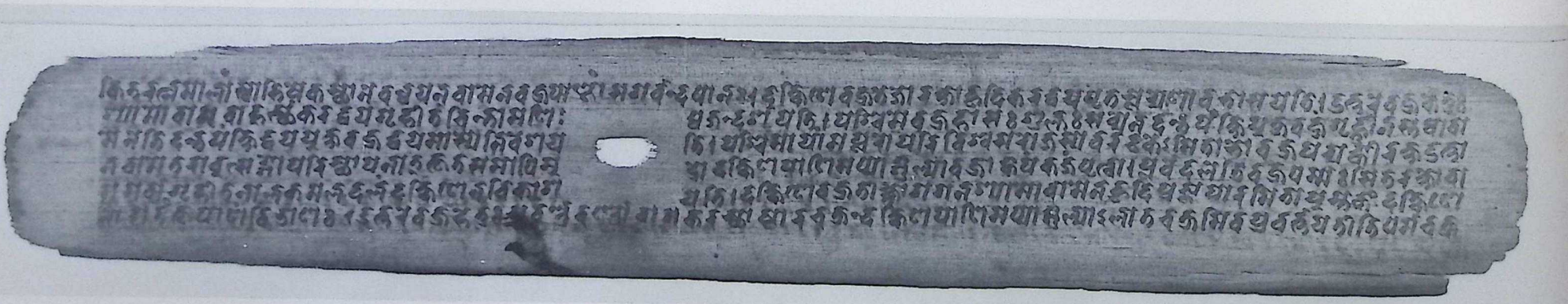

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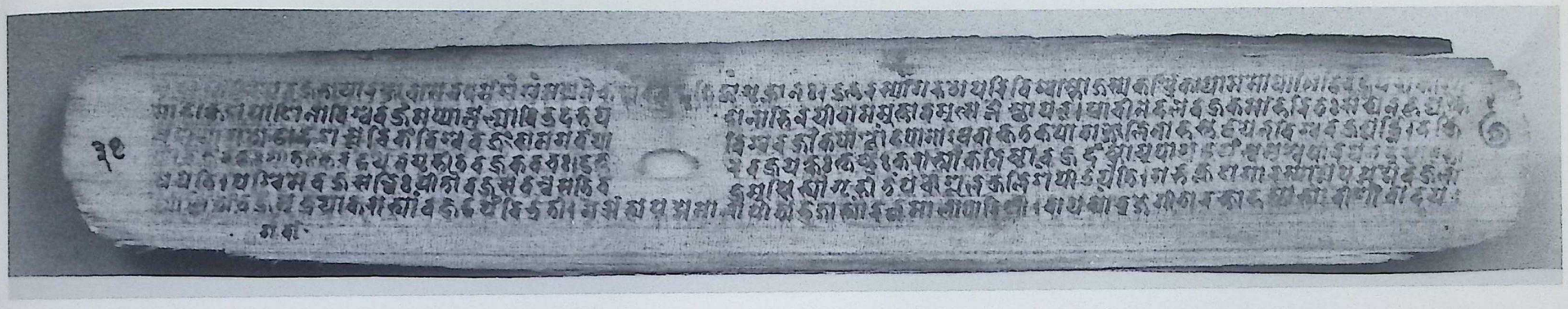

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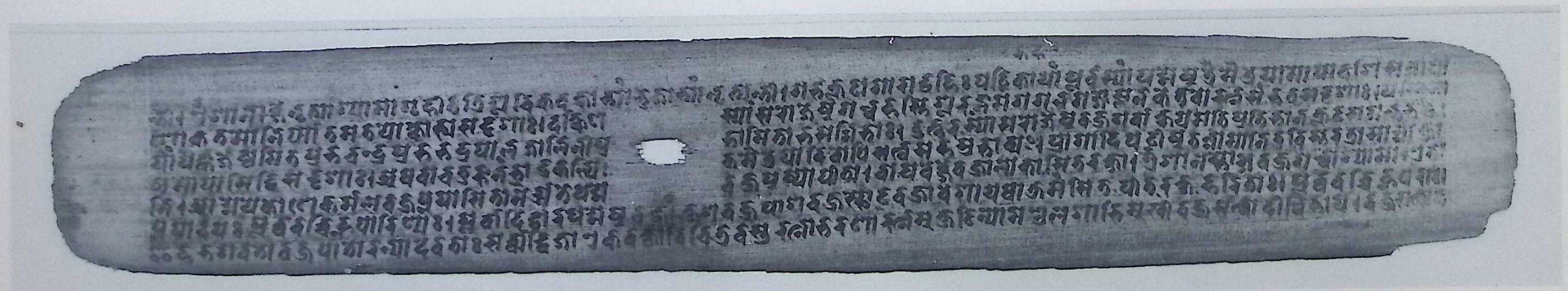

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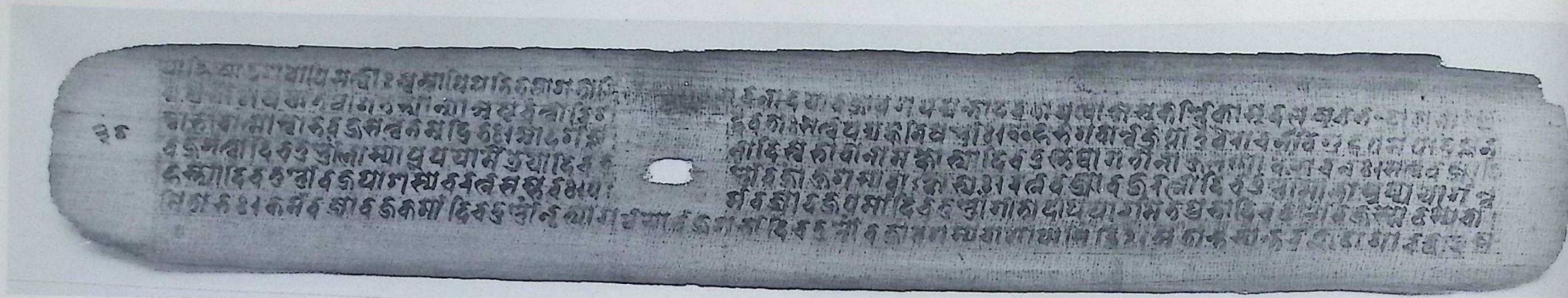

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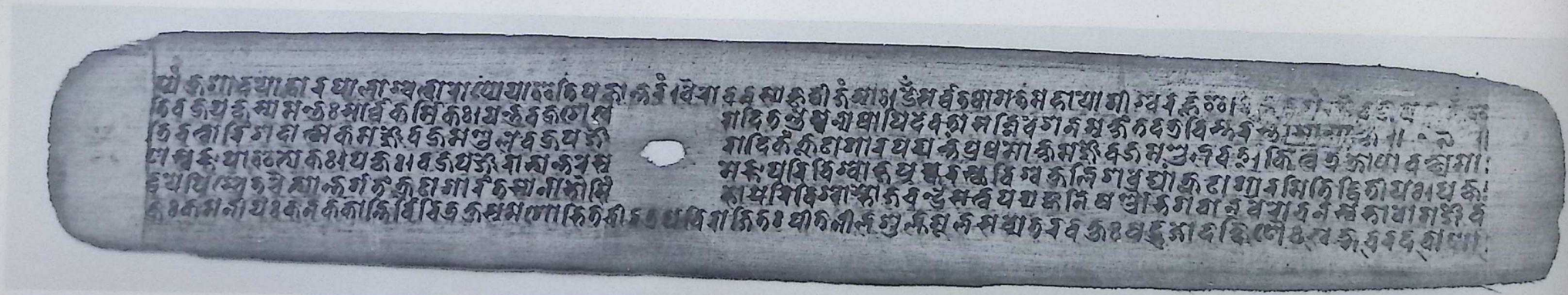

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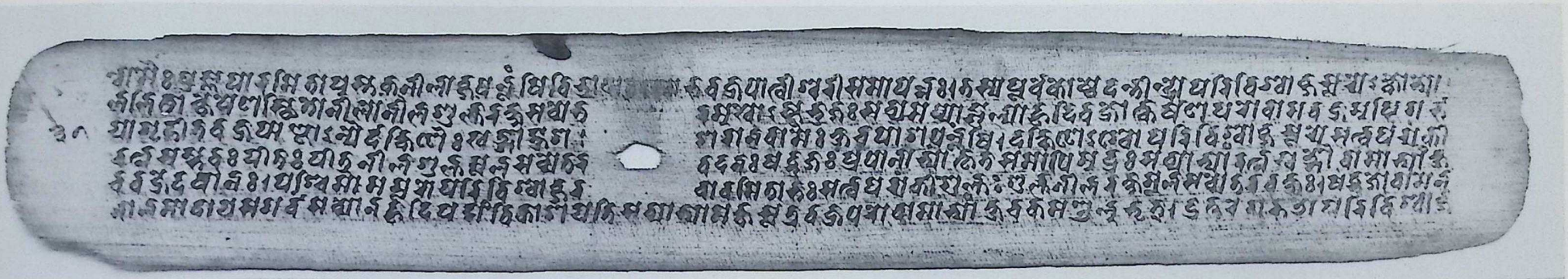

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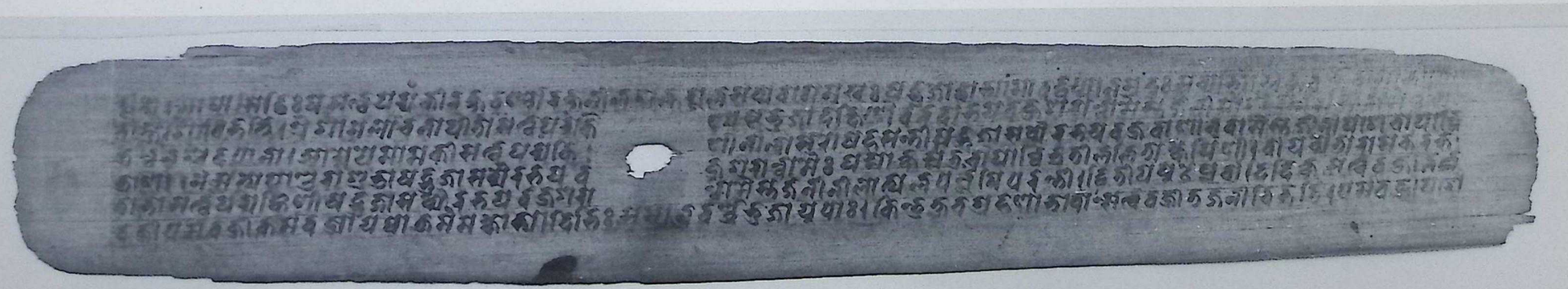

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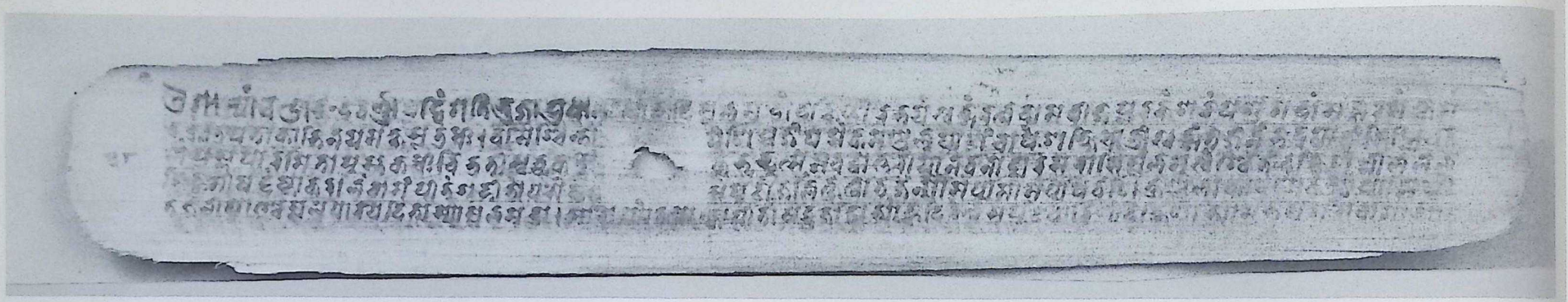

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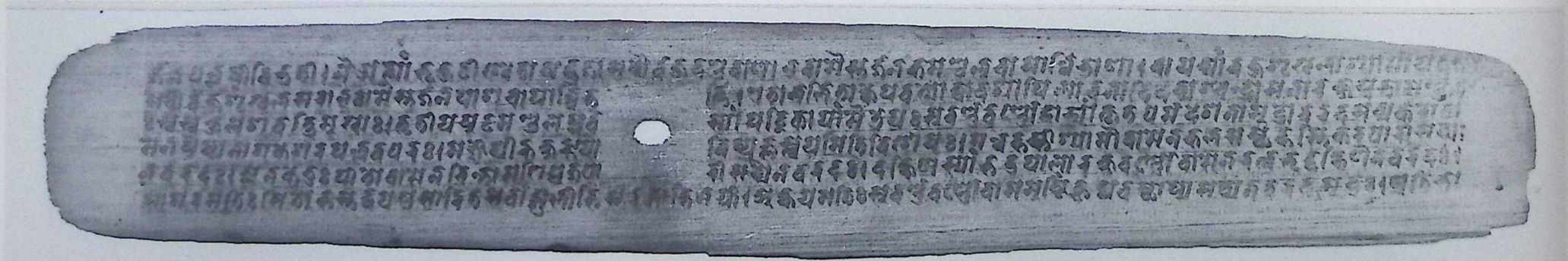

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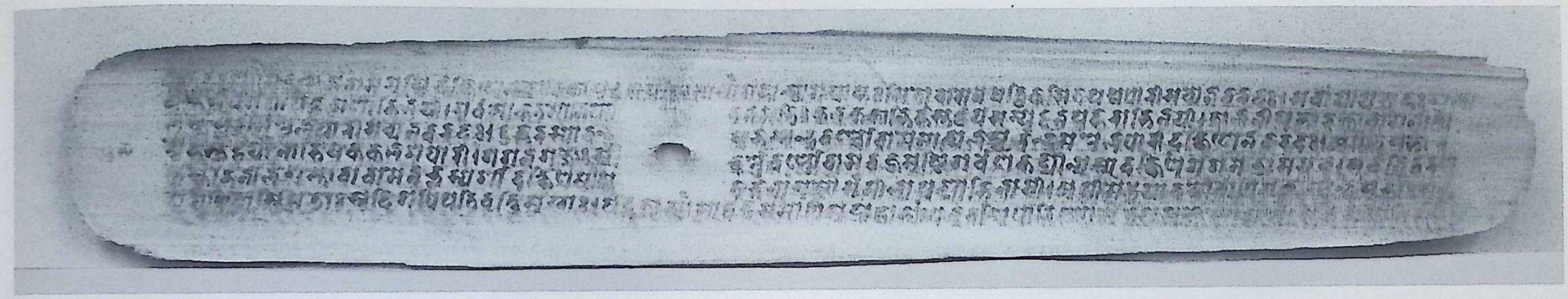

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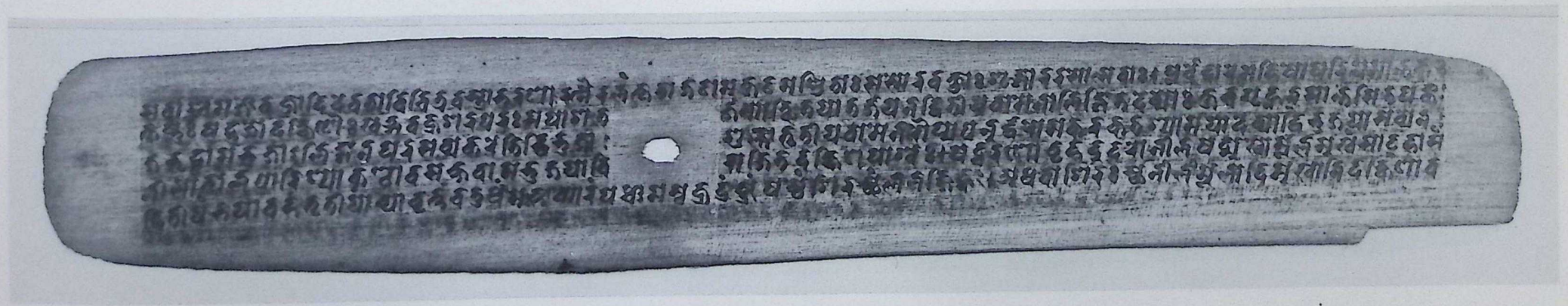

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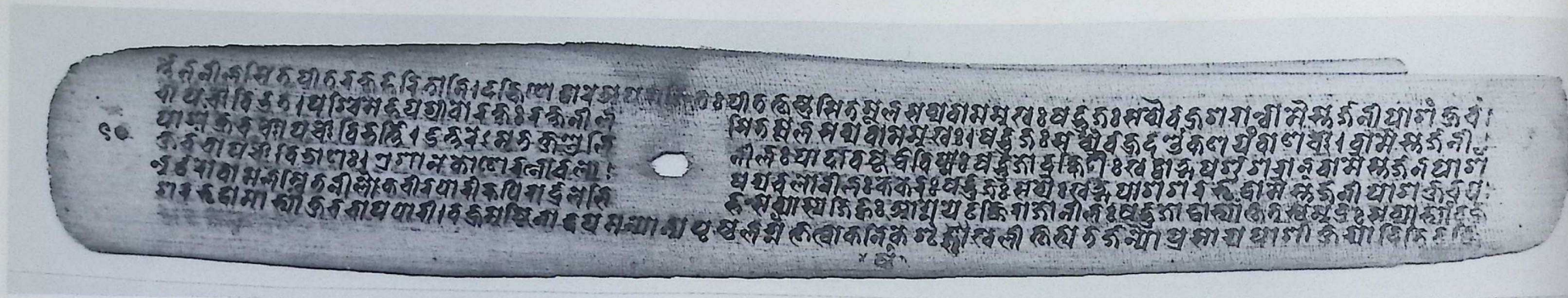

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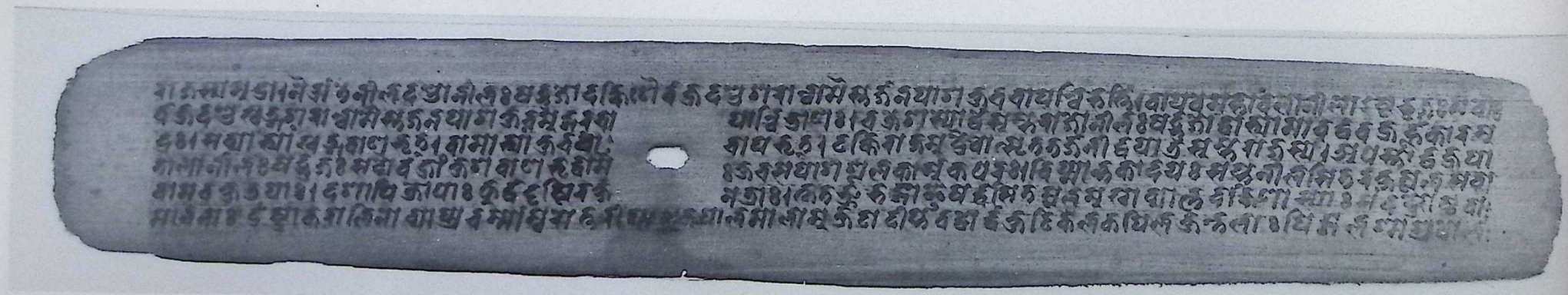

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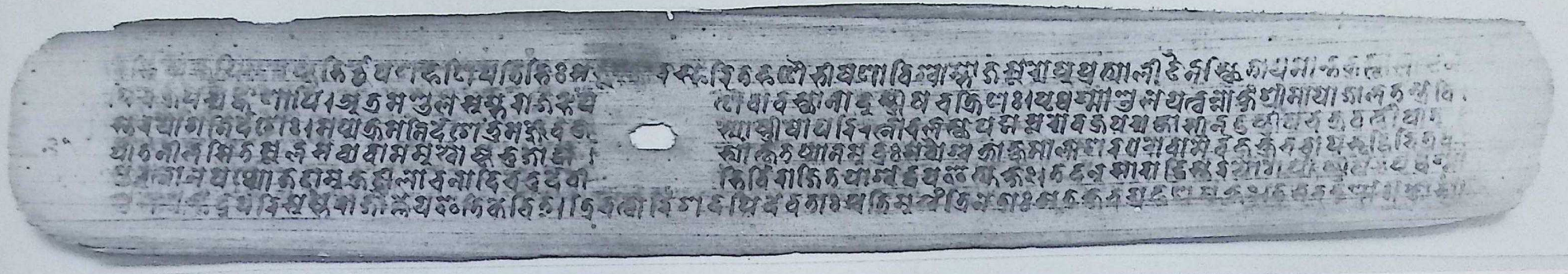

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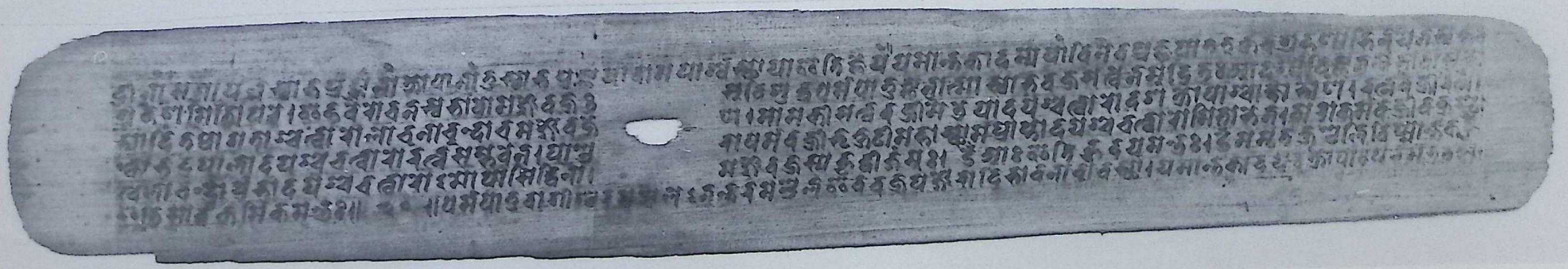

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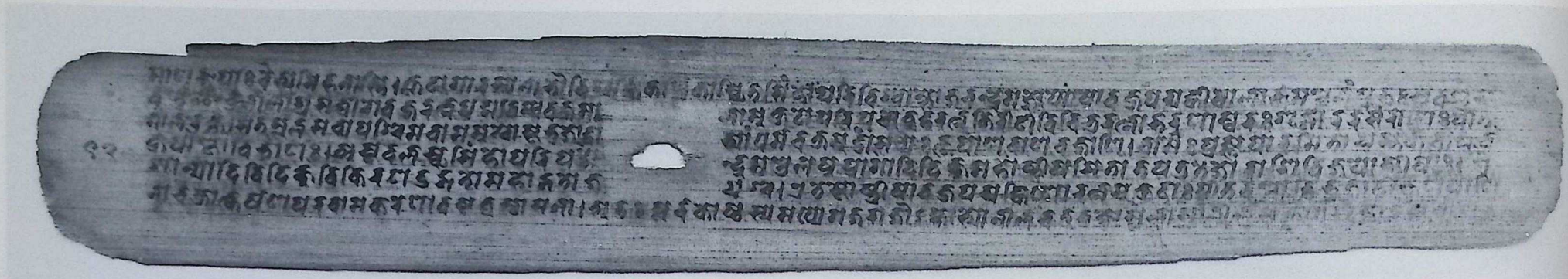

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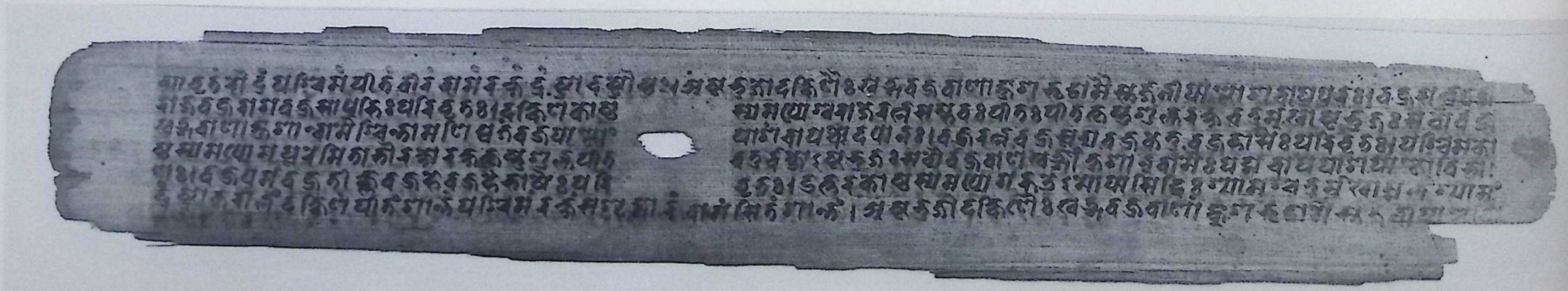

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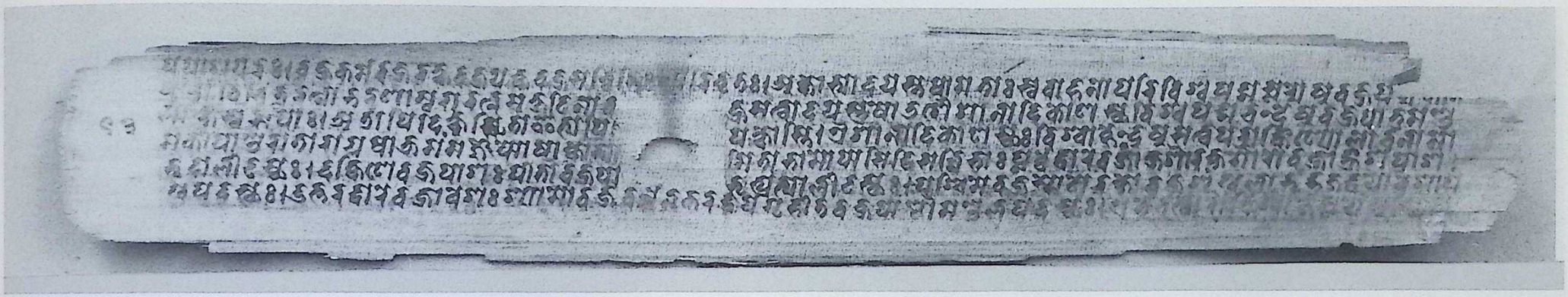

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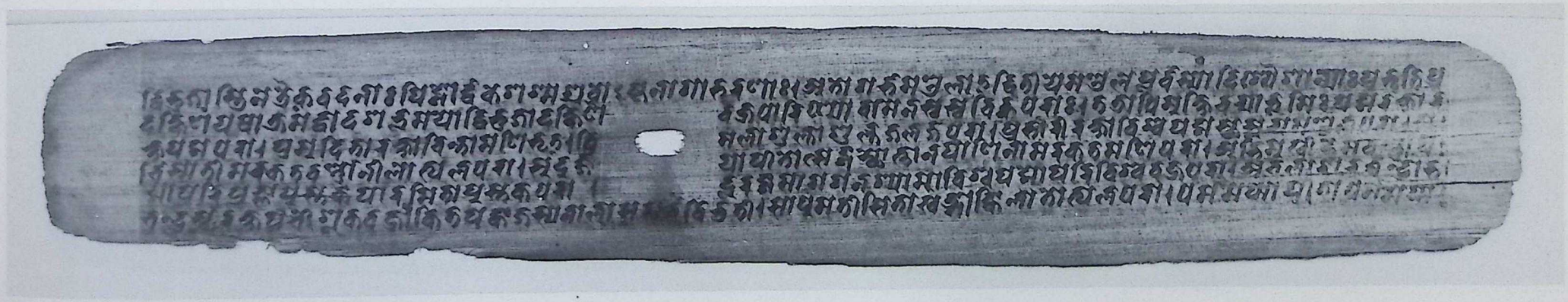

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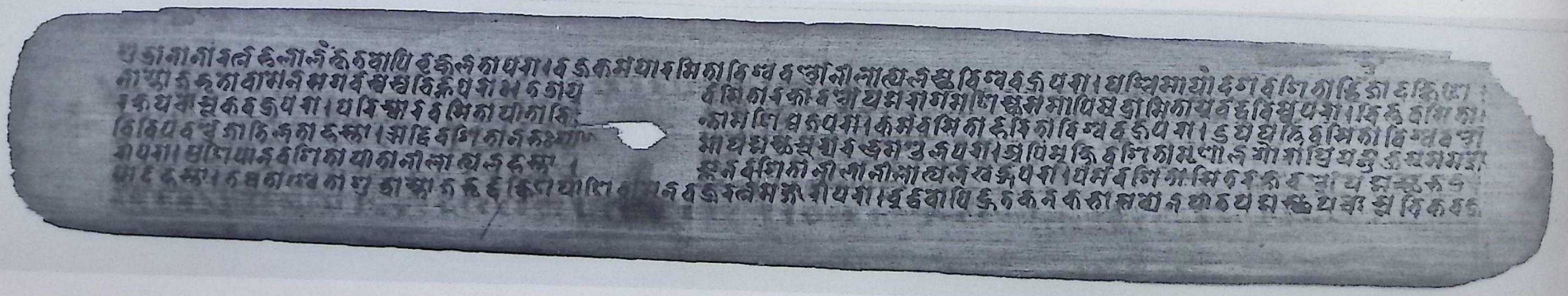
44b



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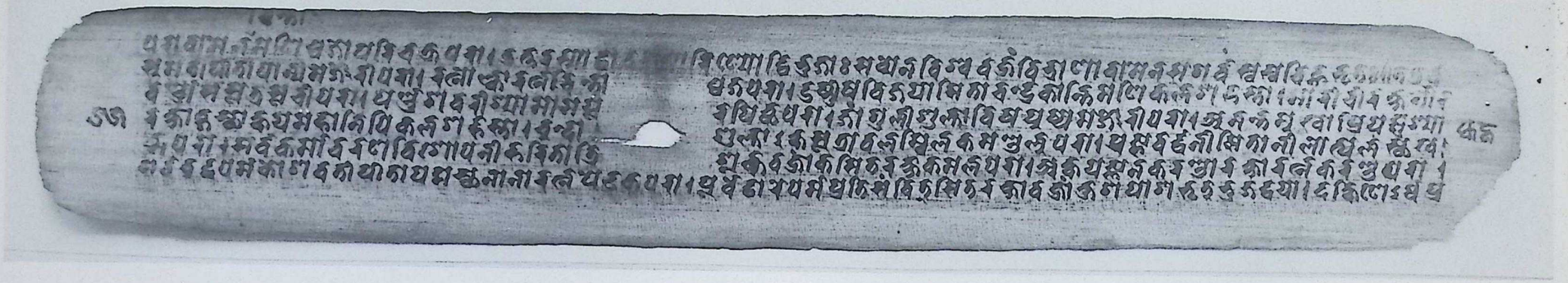

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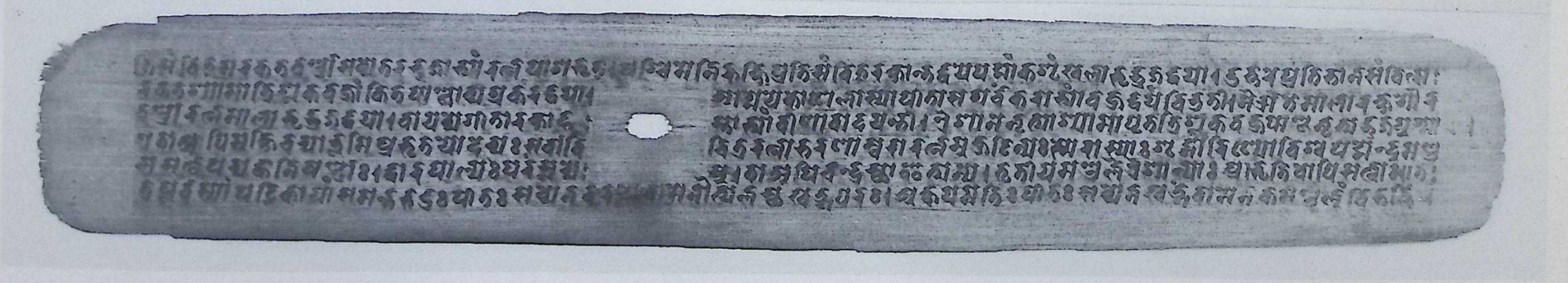

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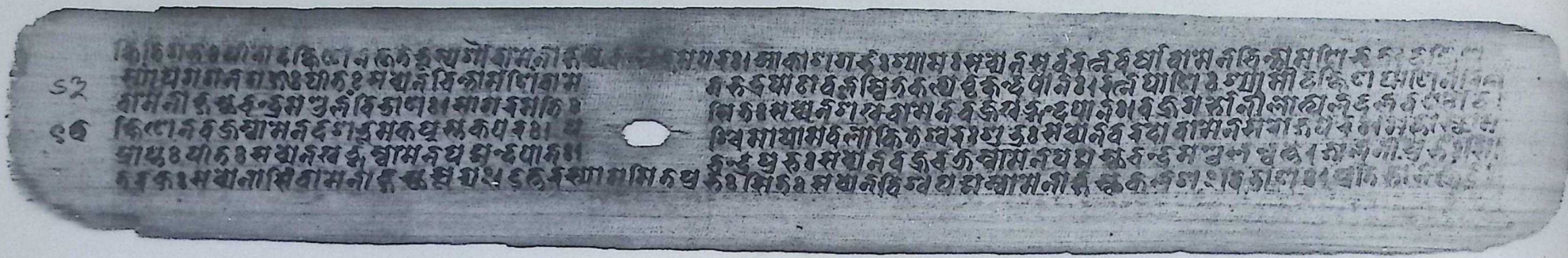

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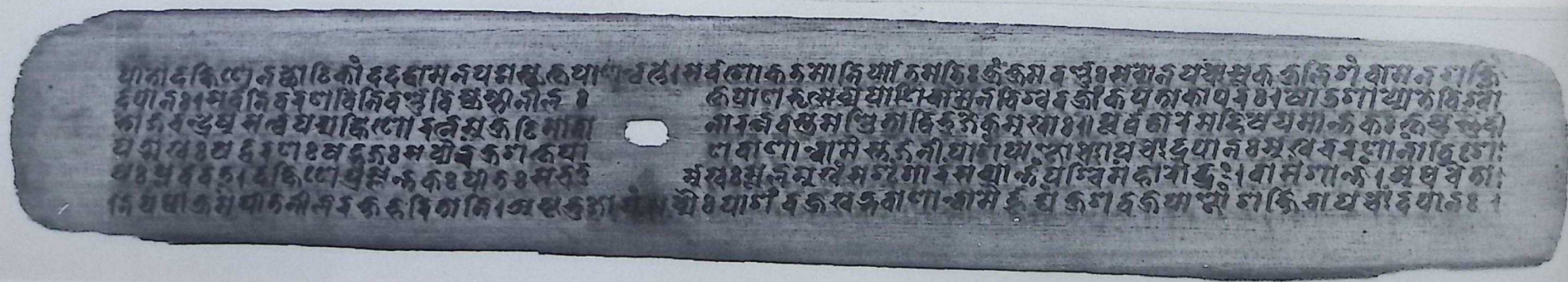

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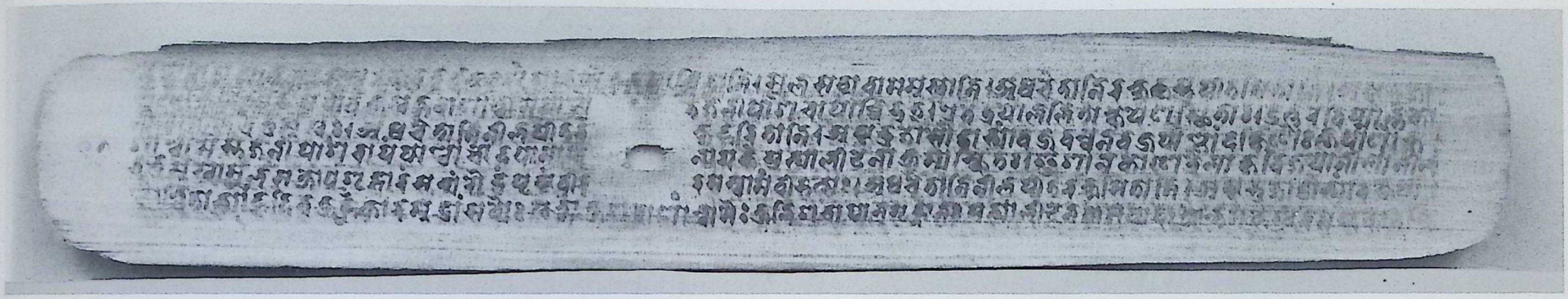

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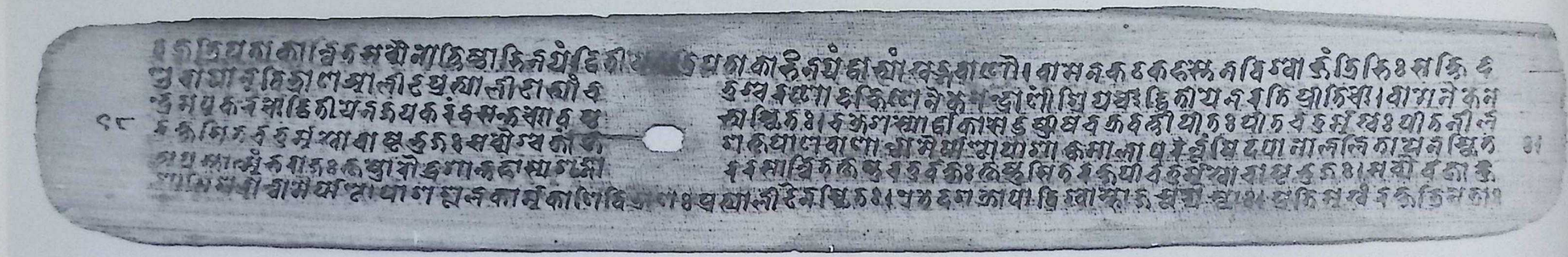

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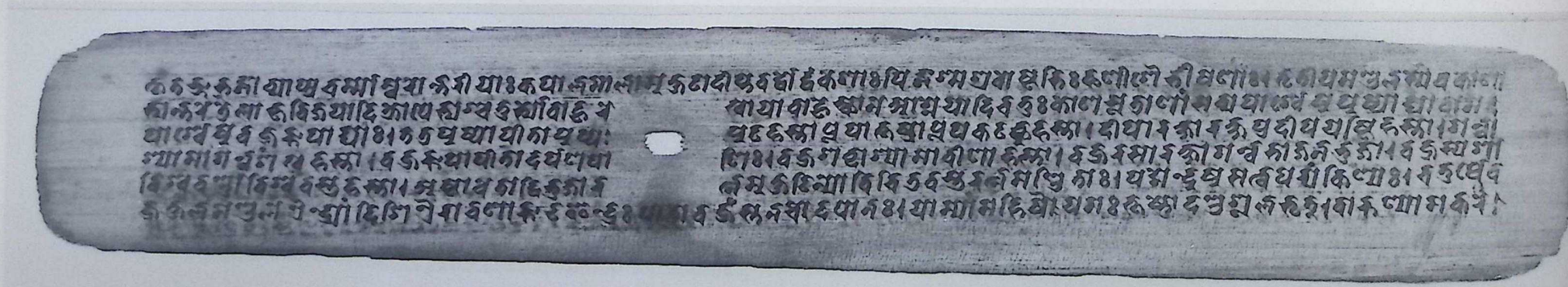

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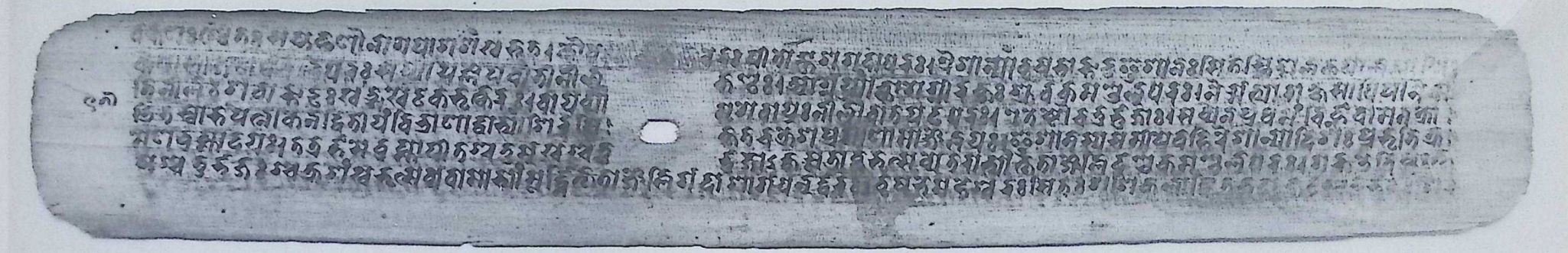

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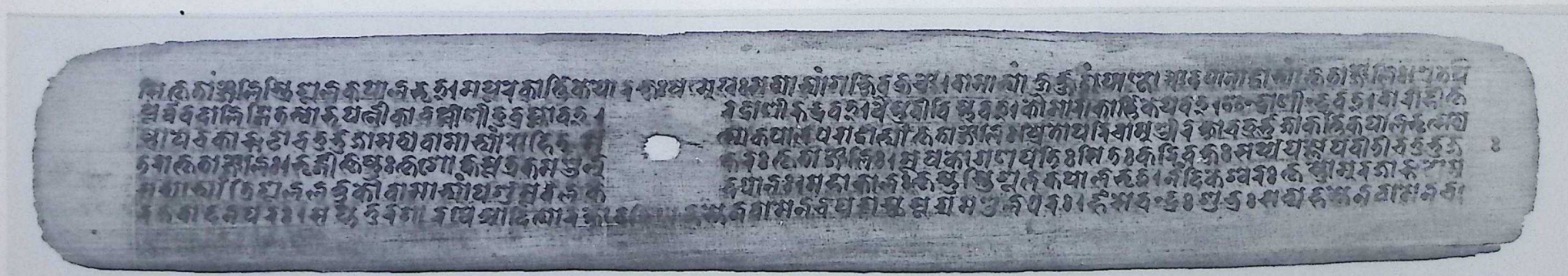

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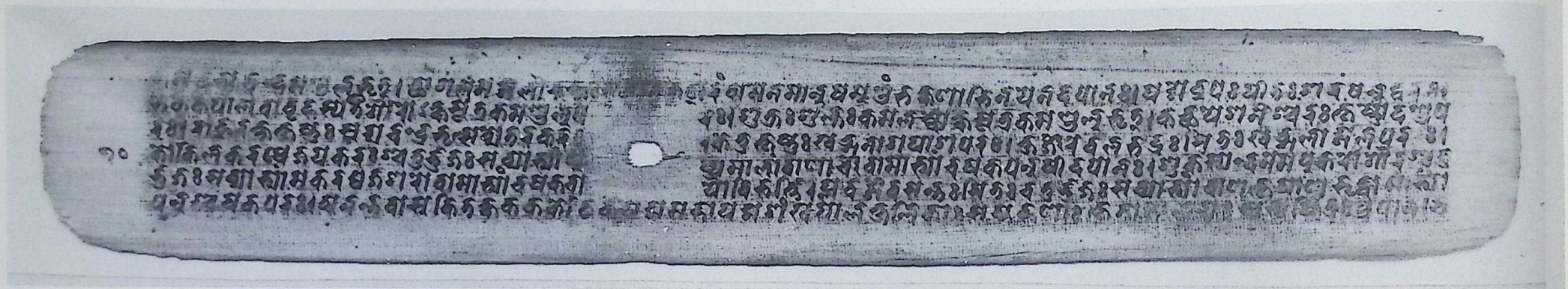

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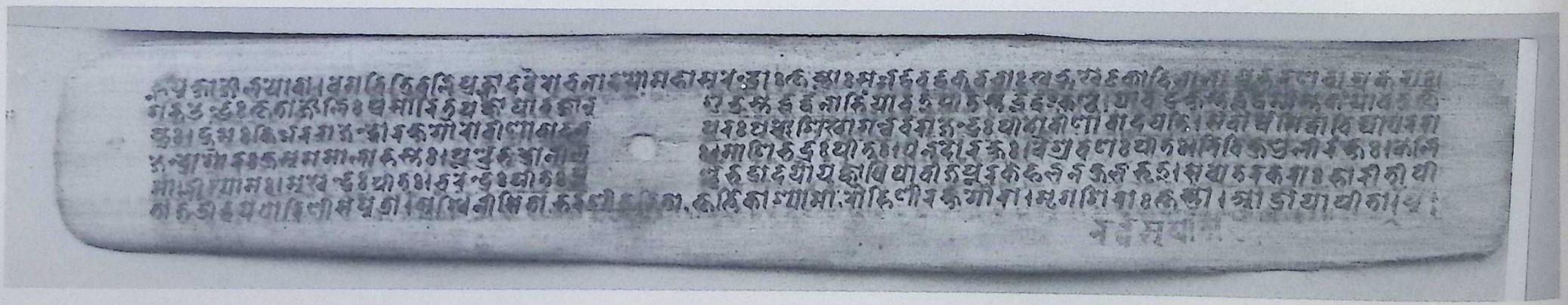

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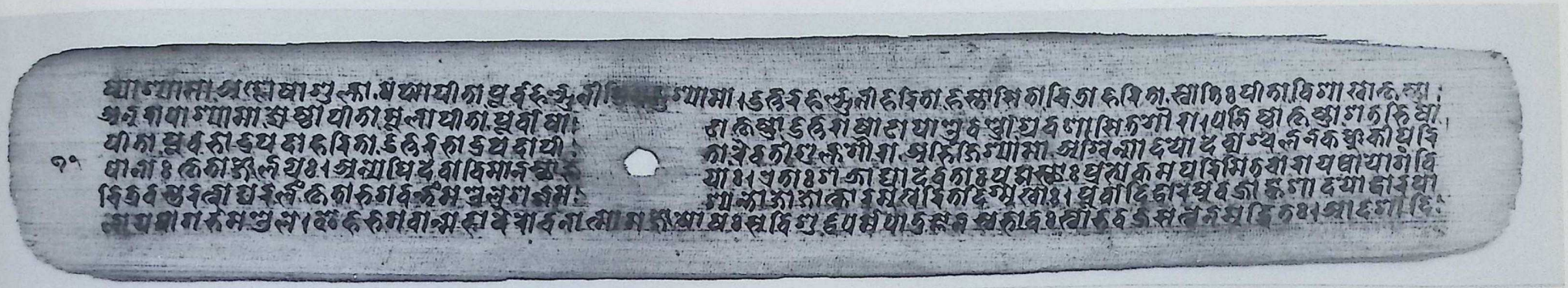

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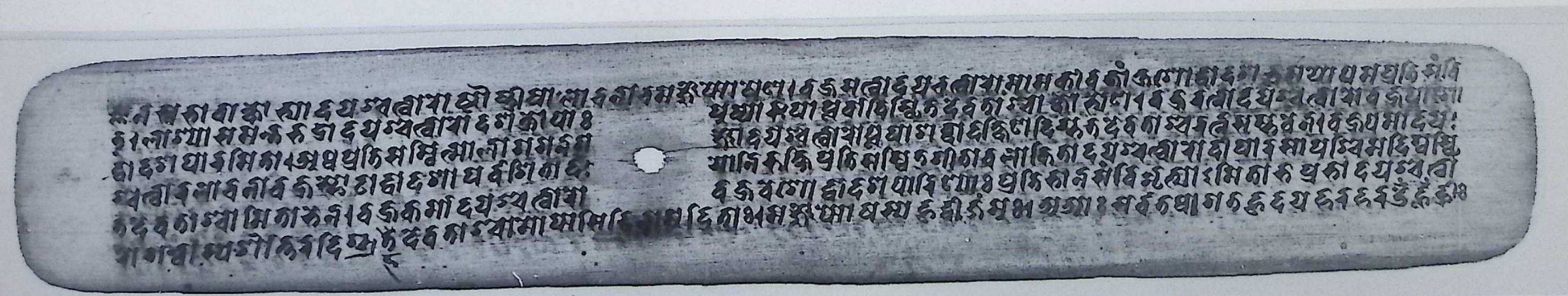

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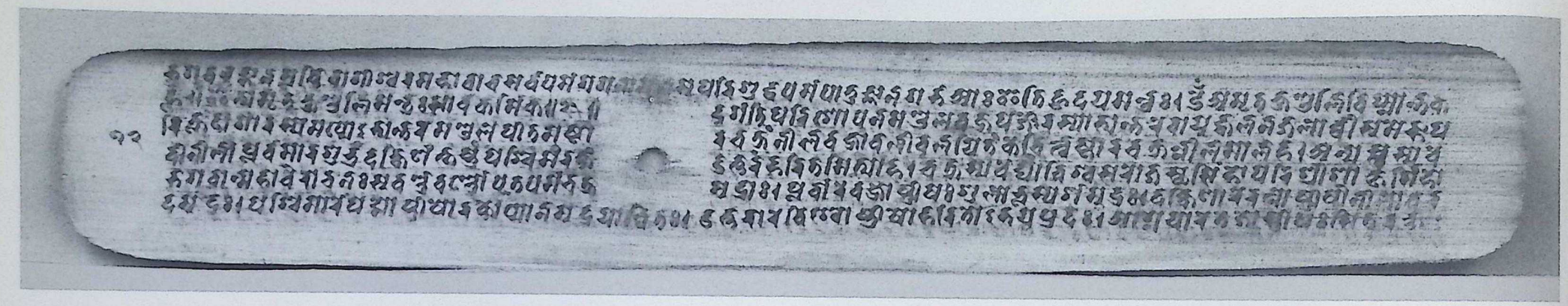

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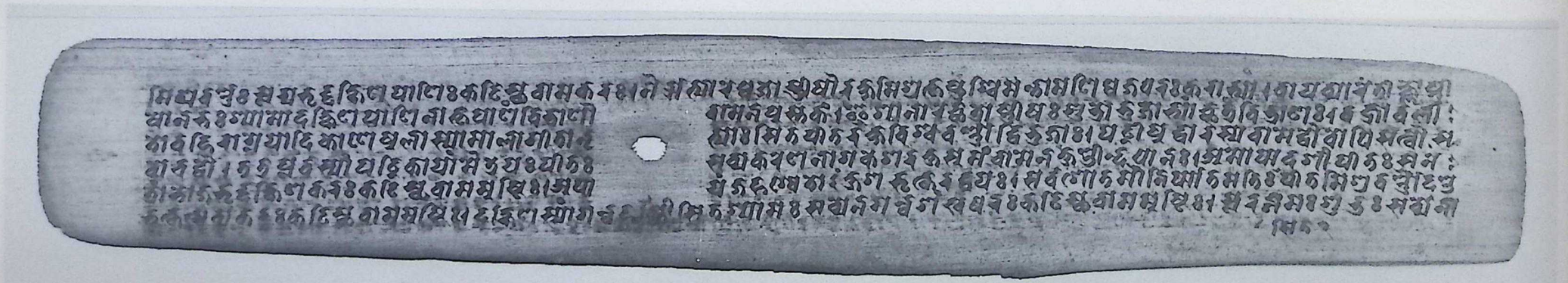

53a

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54a

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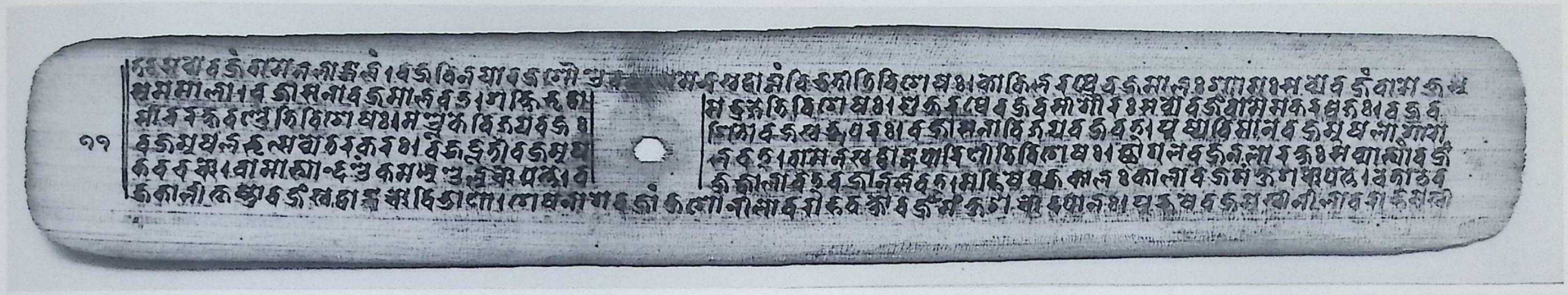

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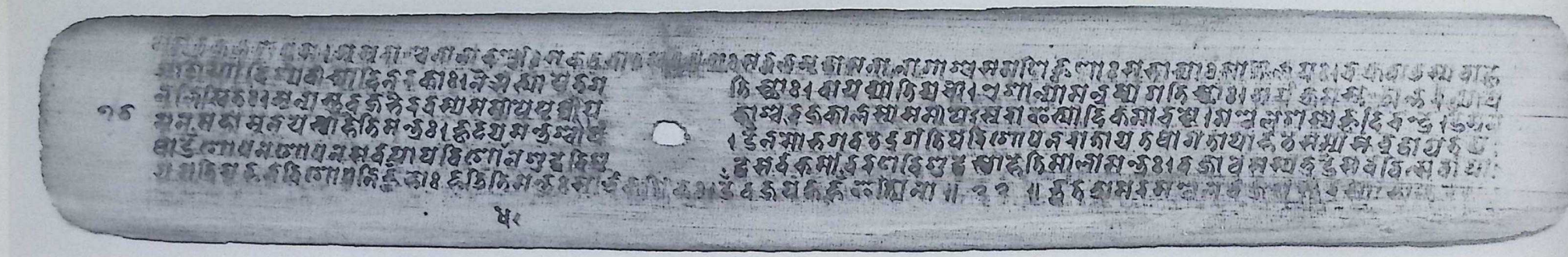

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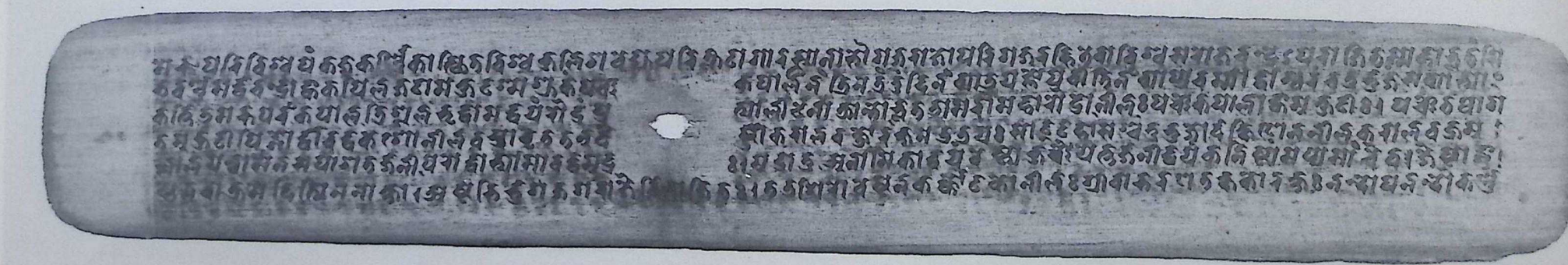

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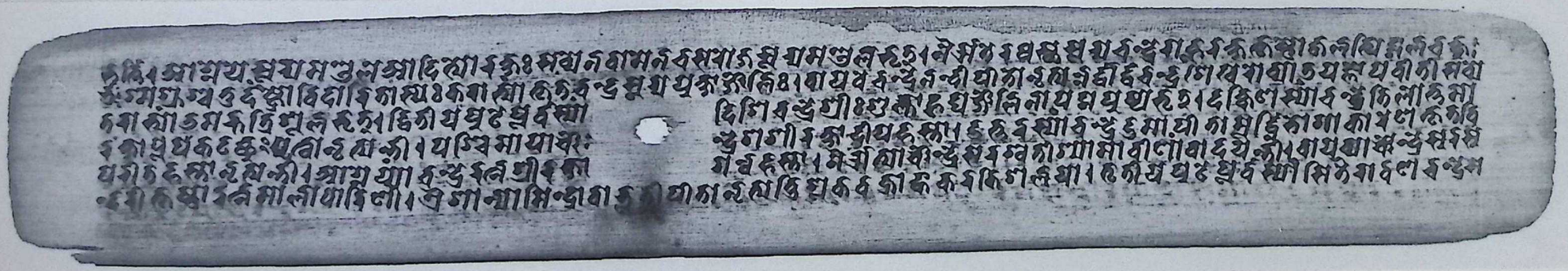
57b



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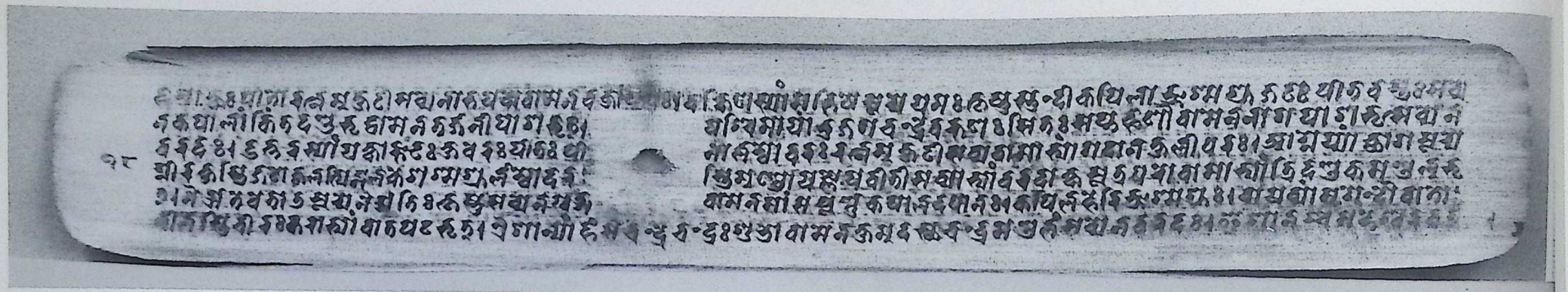

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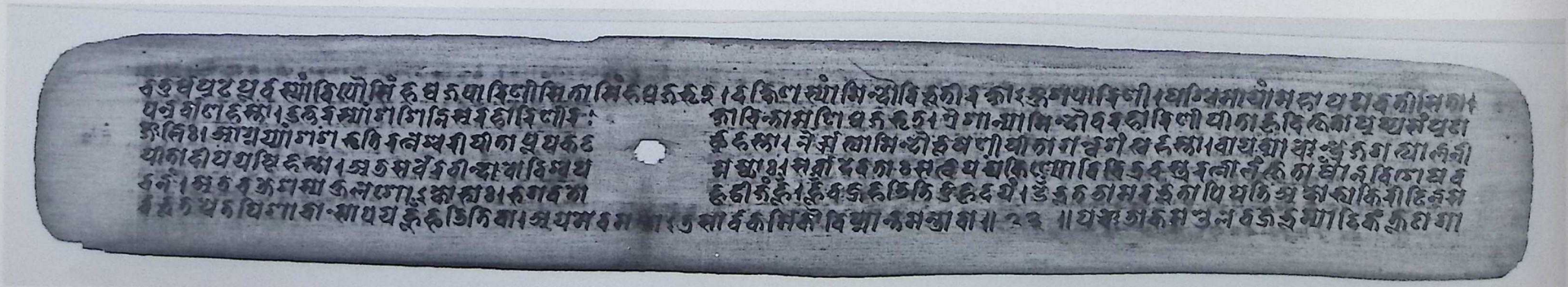

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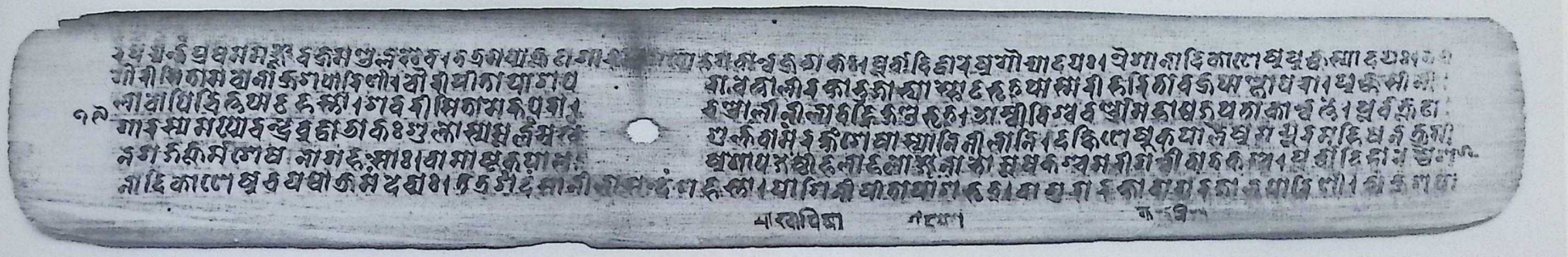

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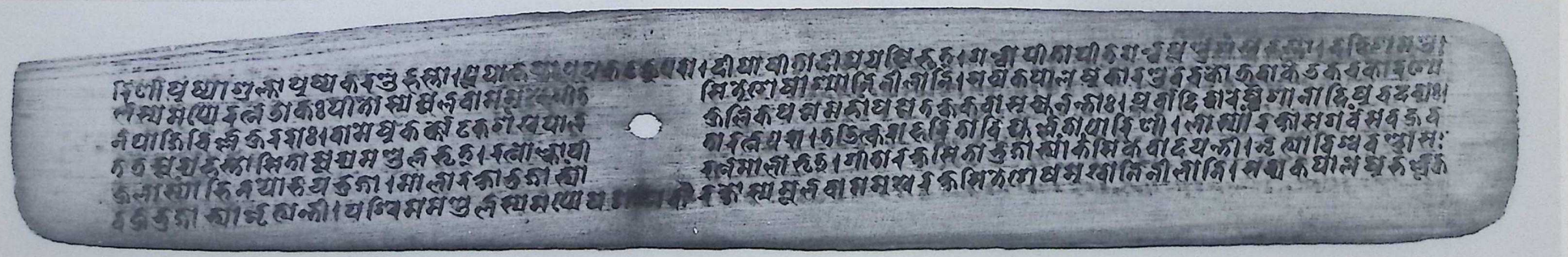

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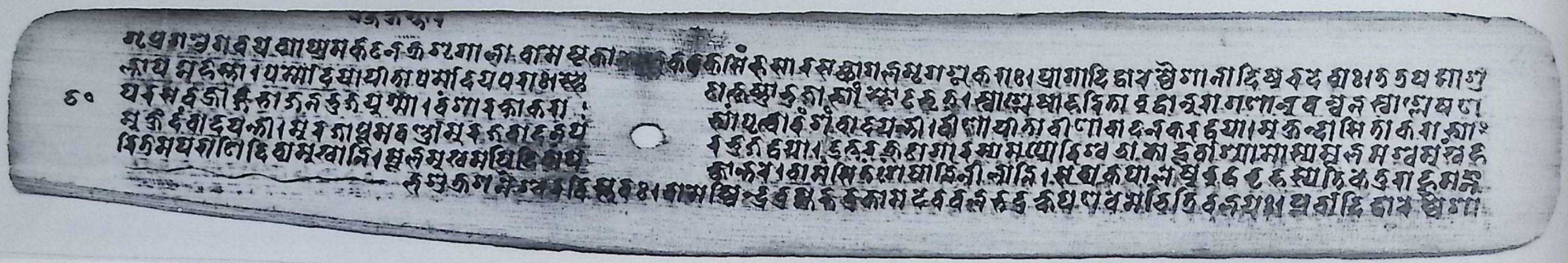

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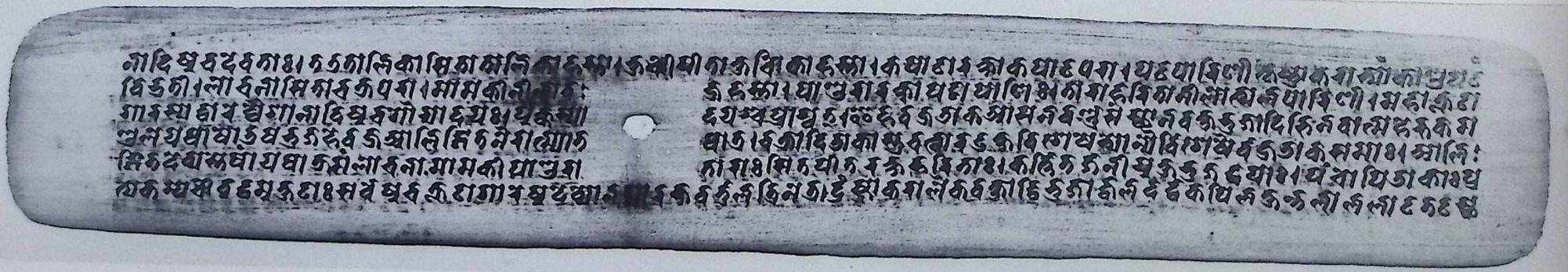

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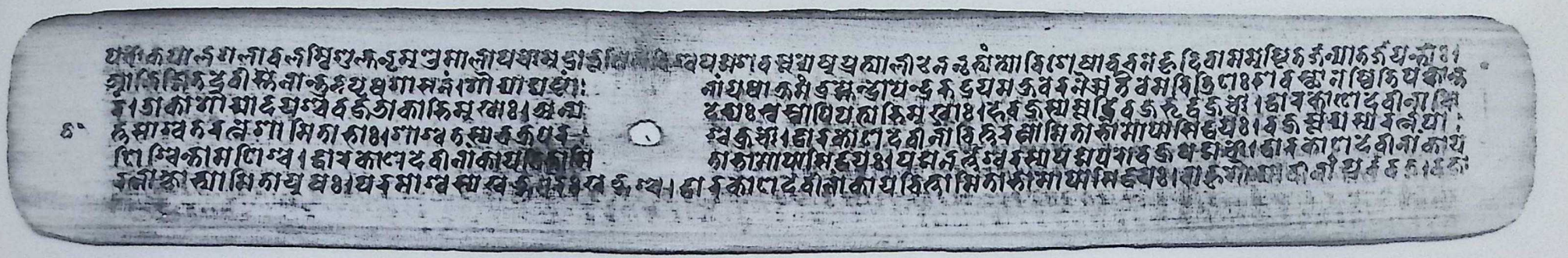

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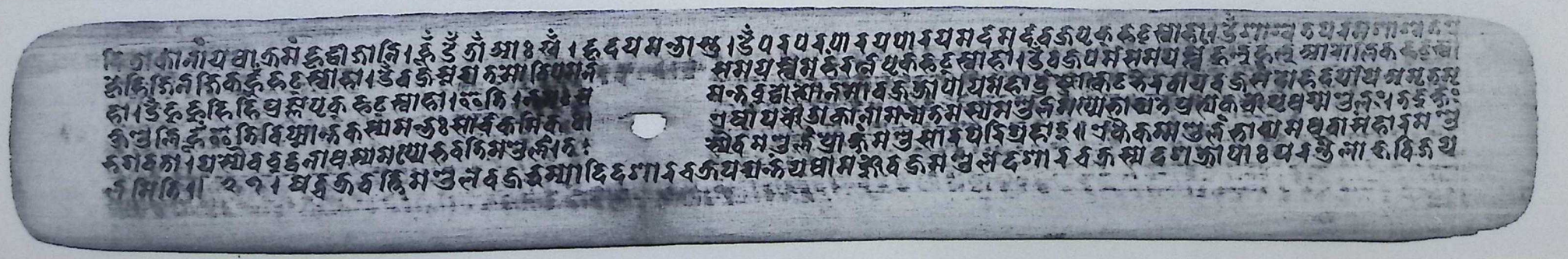

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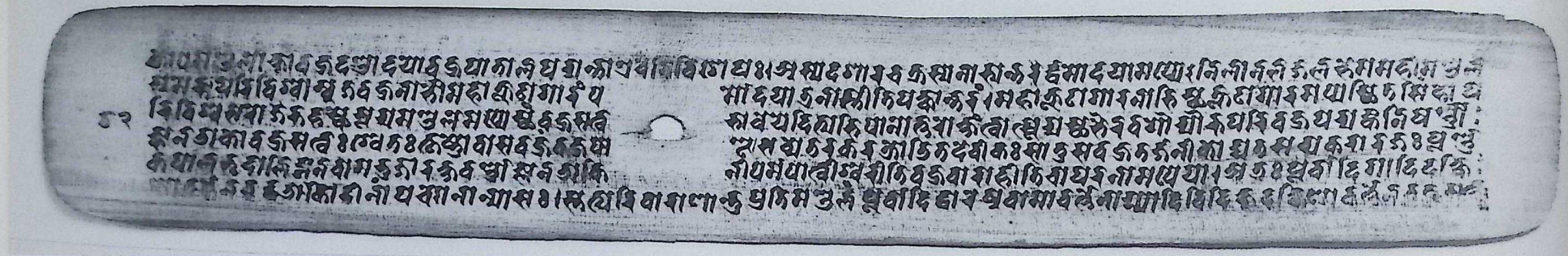

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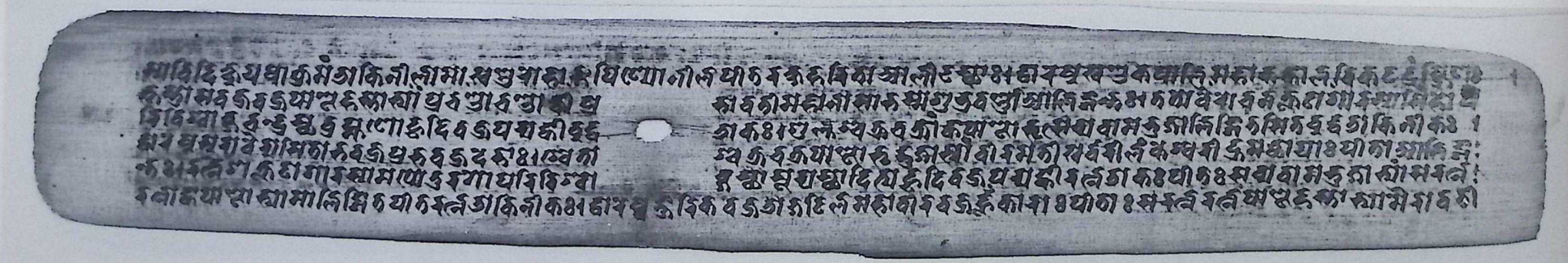

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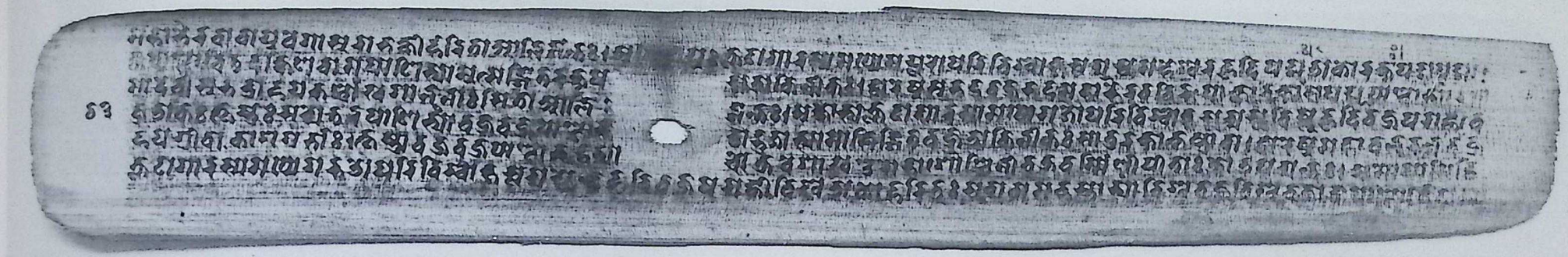

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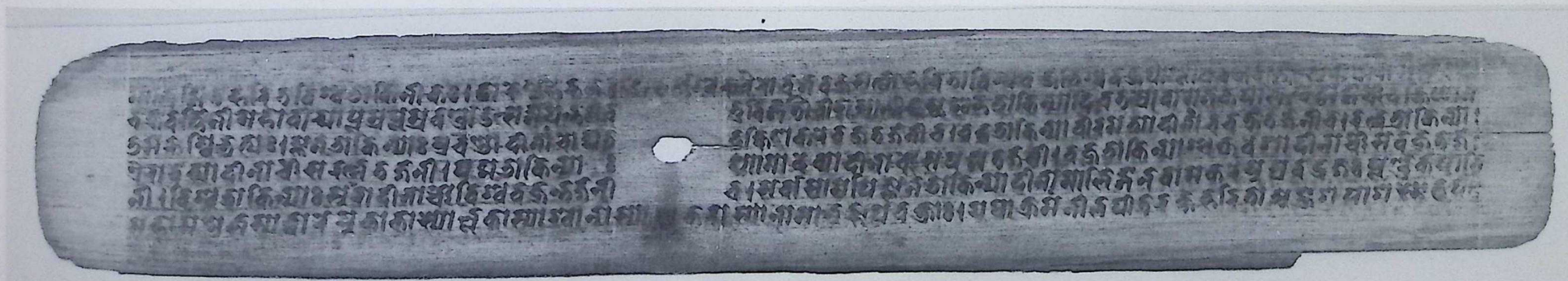

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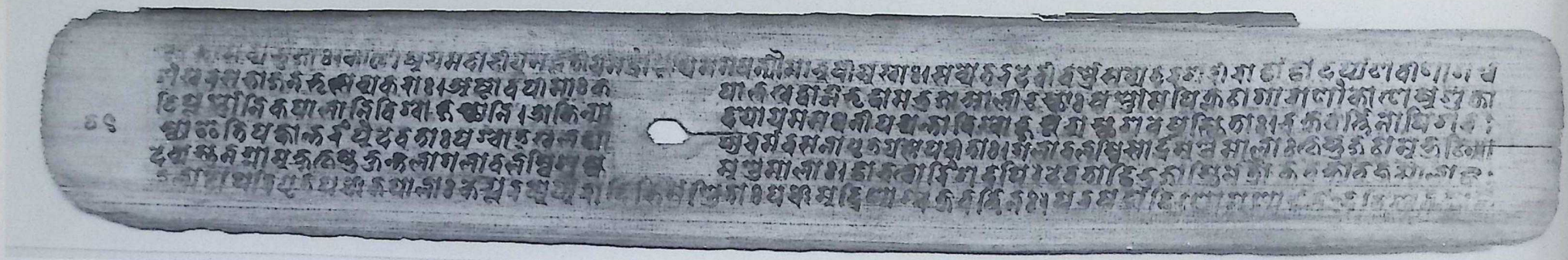

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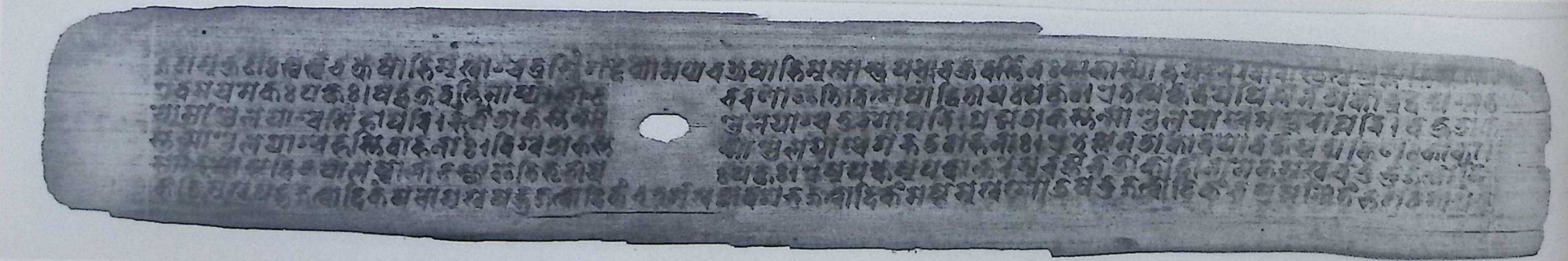

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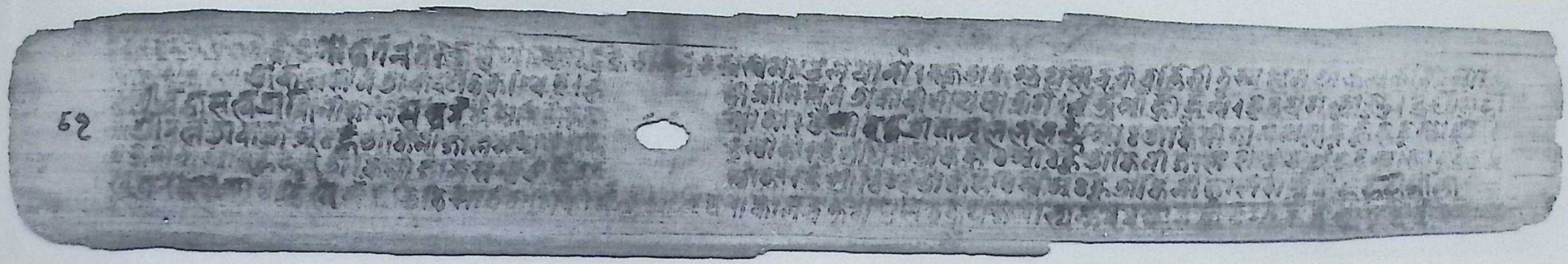

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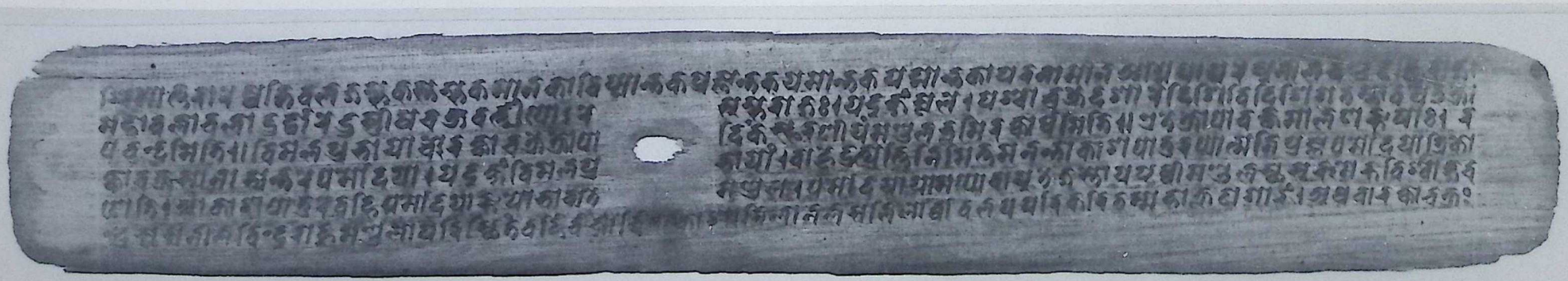

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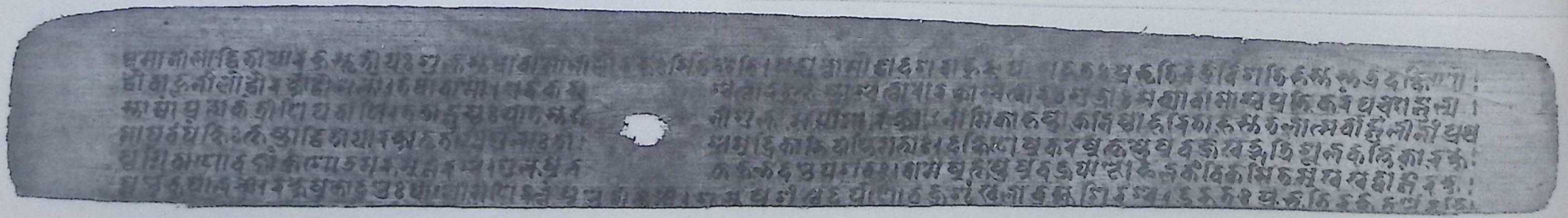

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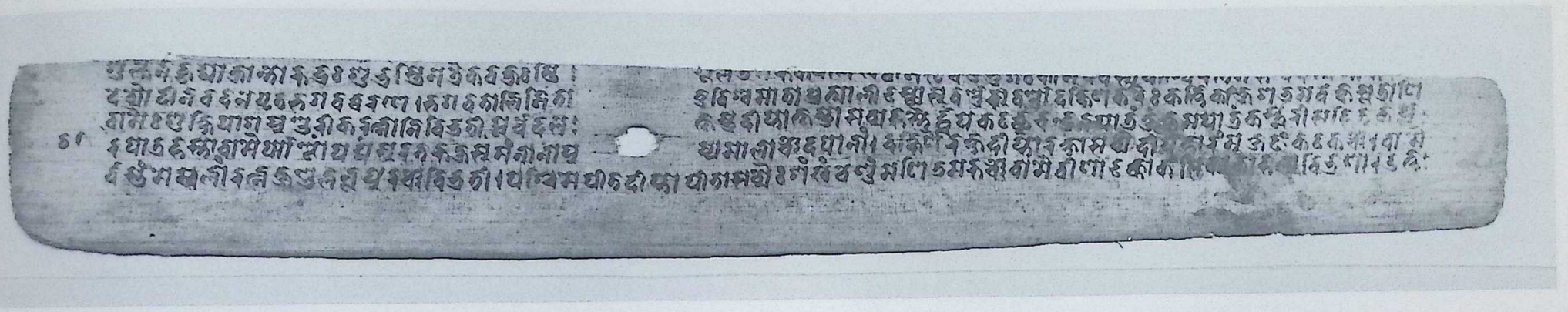

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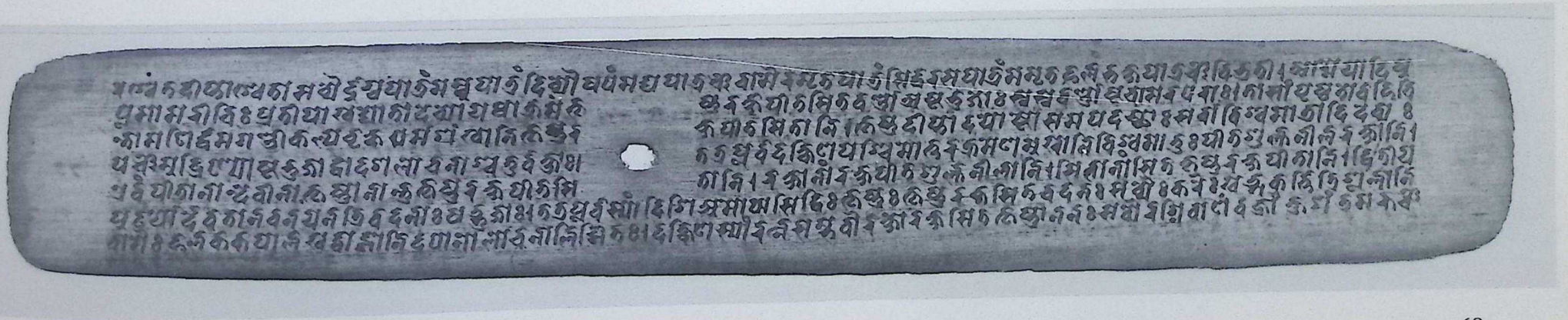

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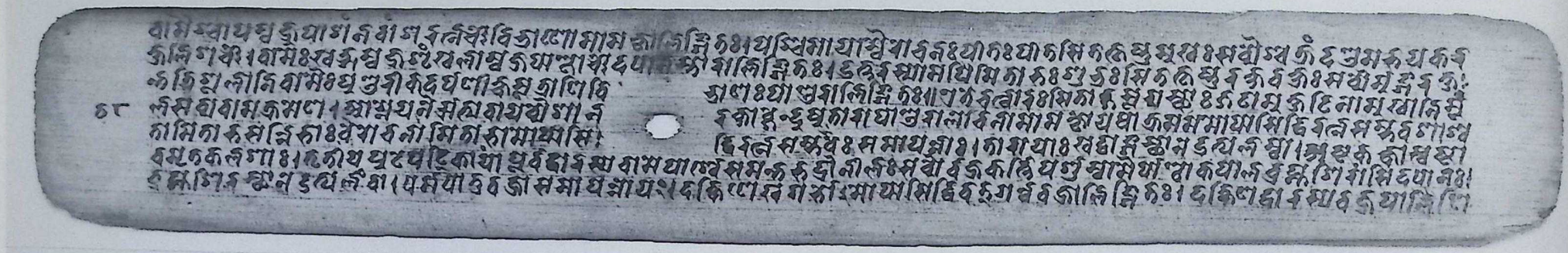

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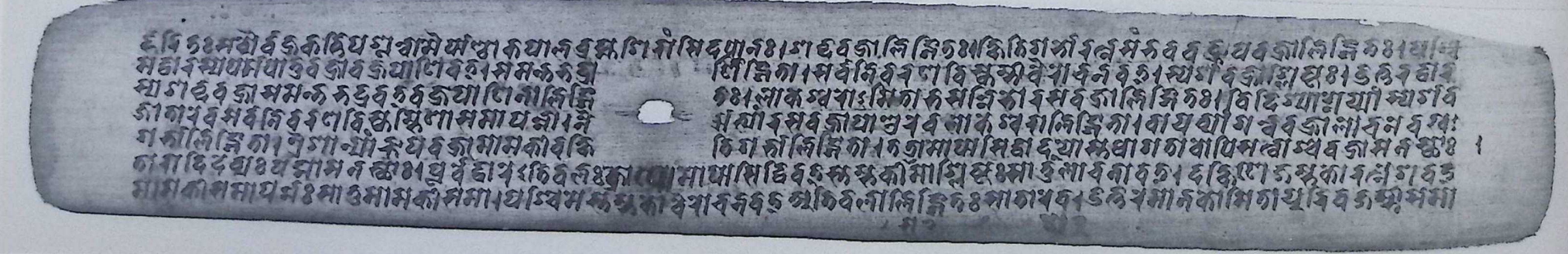

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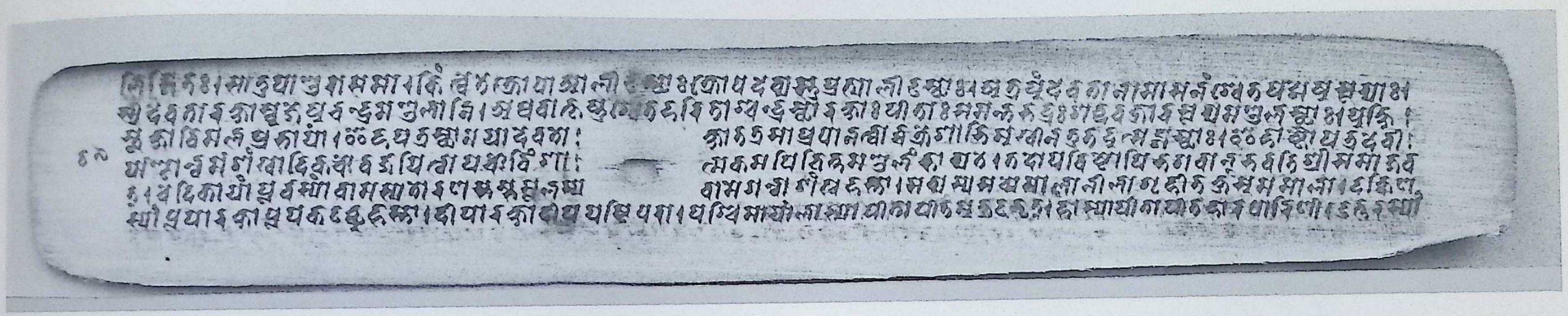

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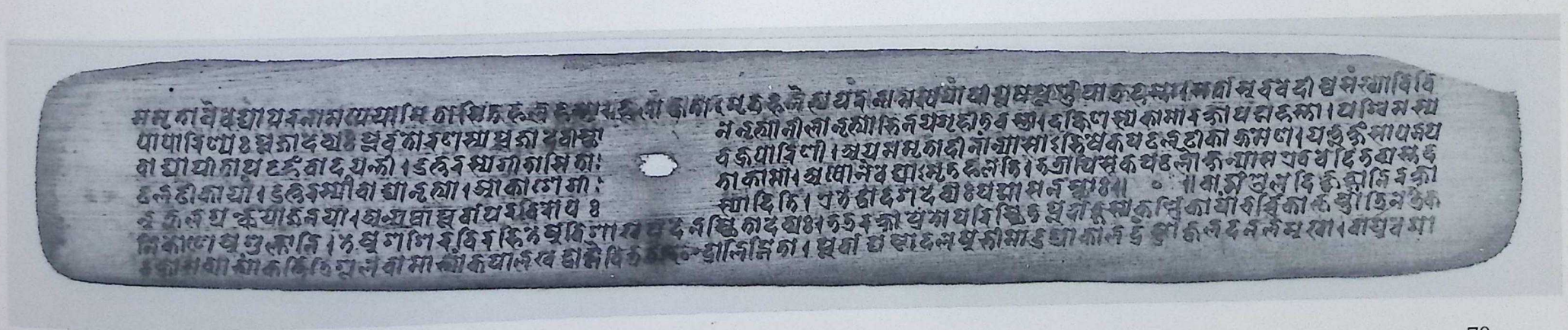

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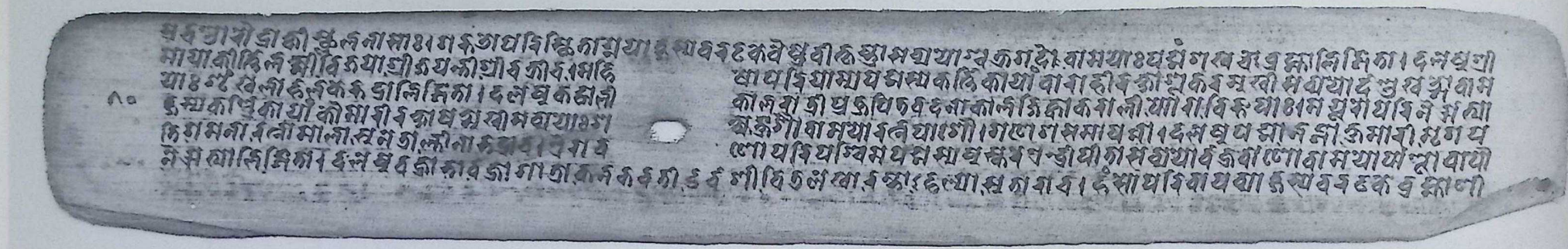

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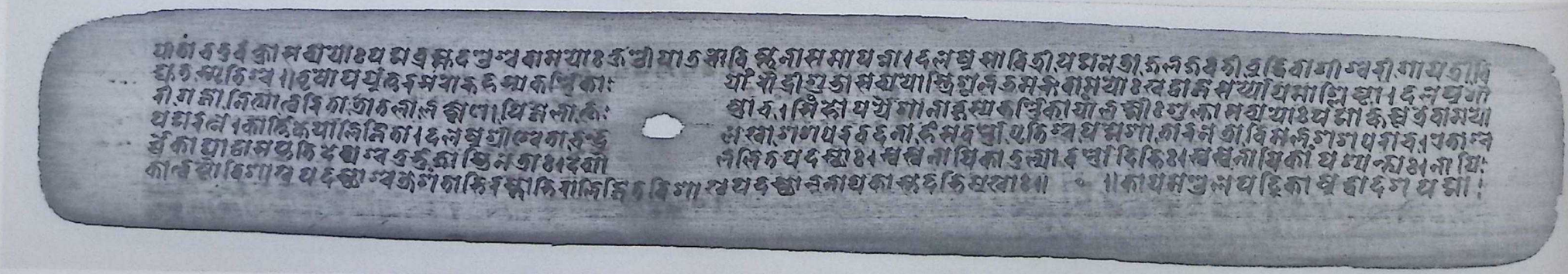

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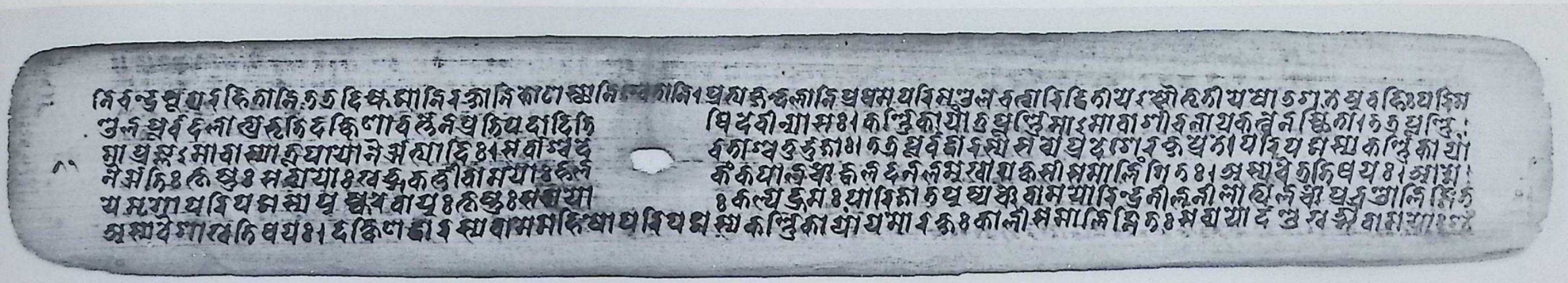

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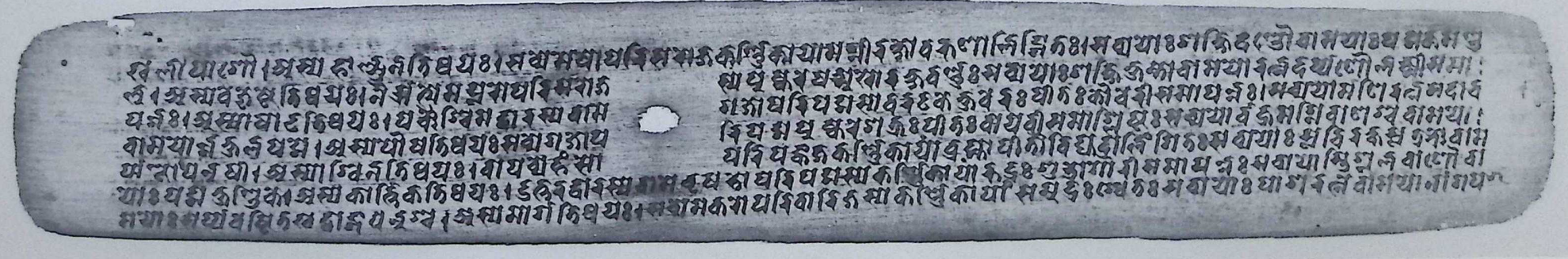

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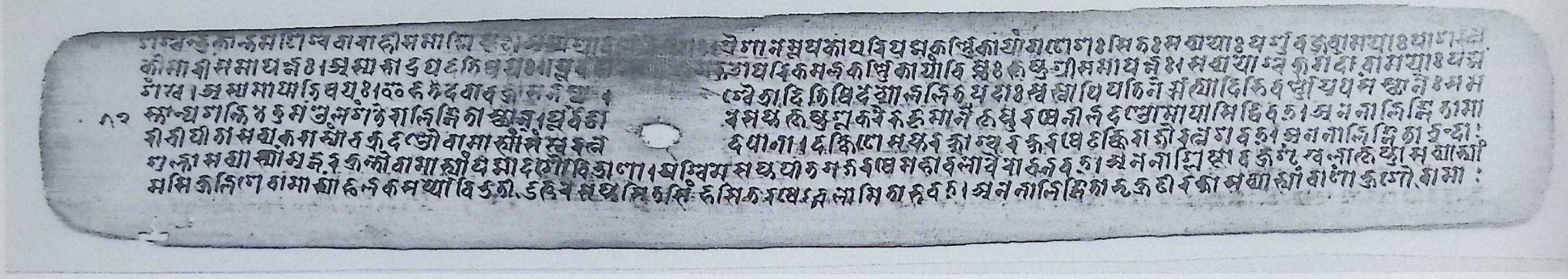

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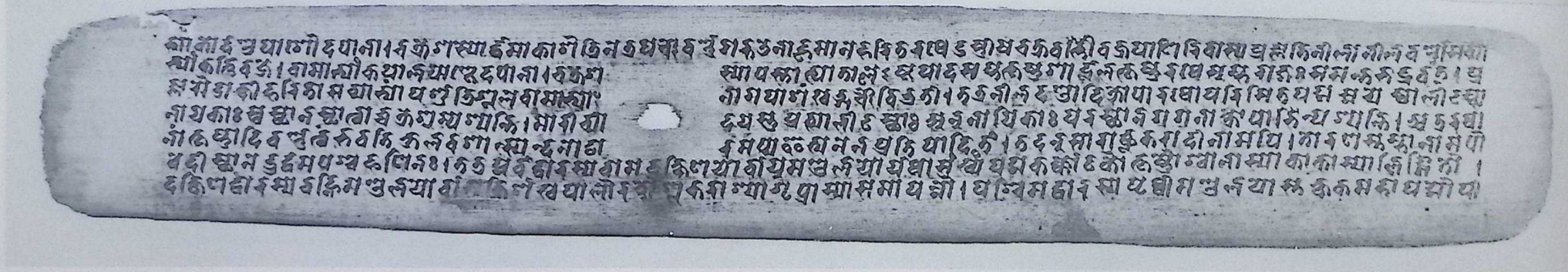

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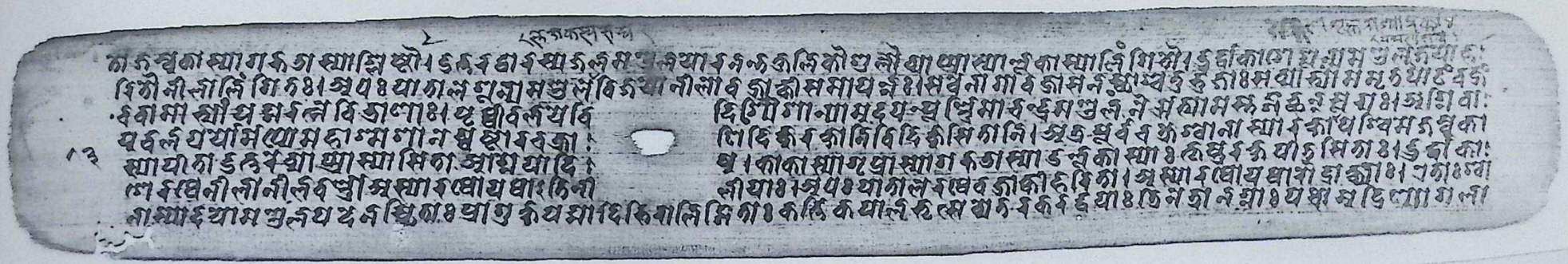

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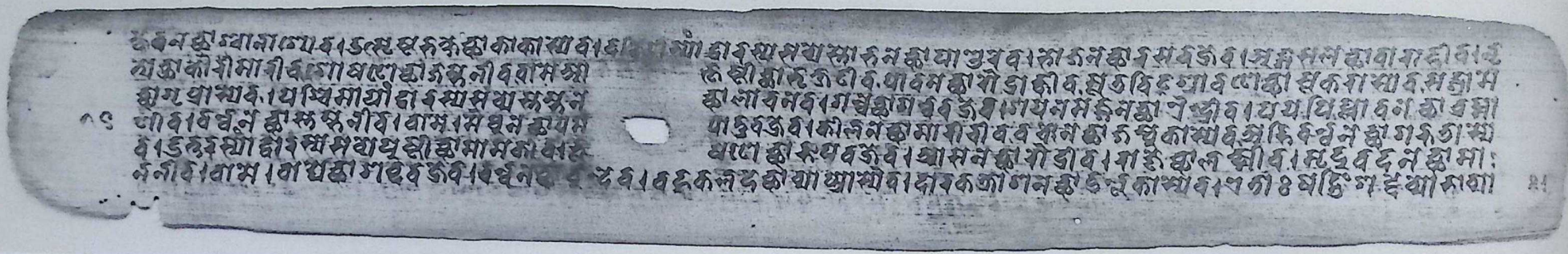

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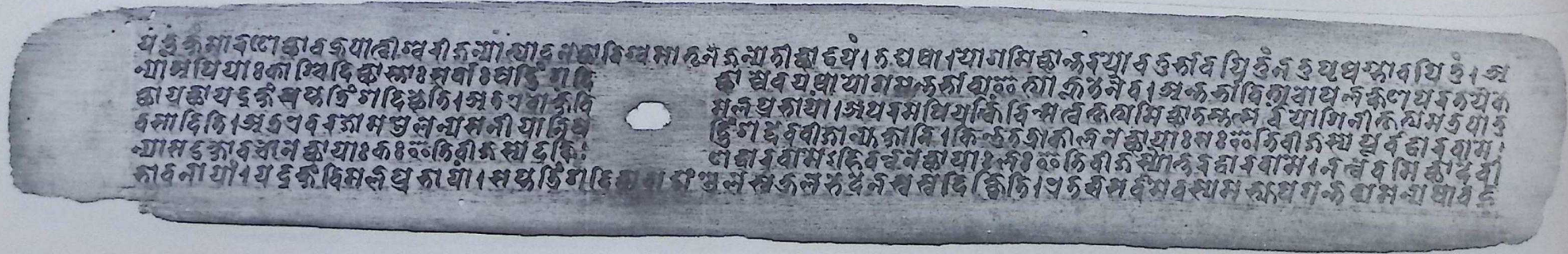

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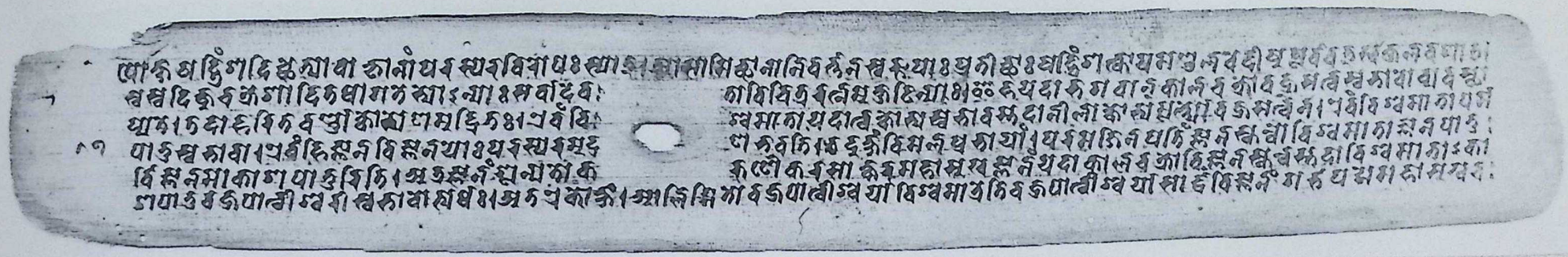

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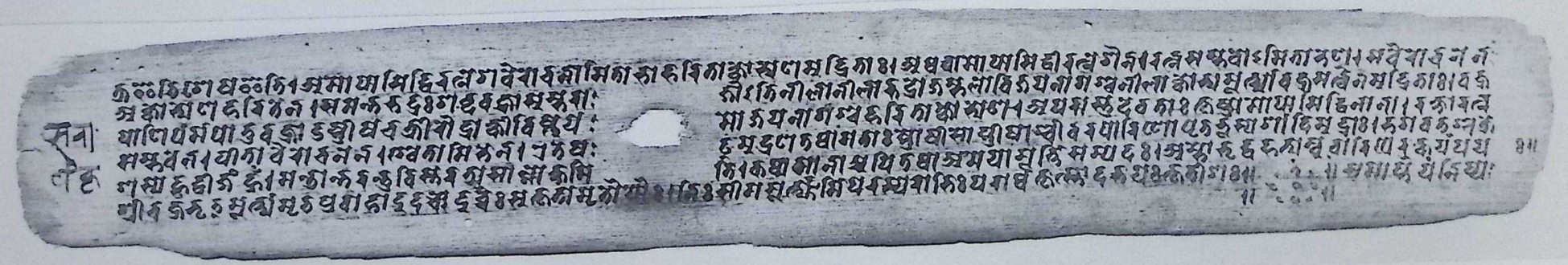

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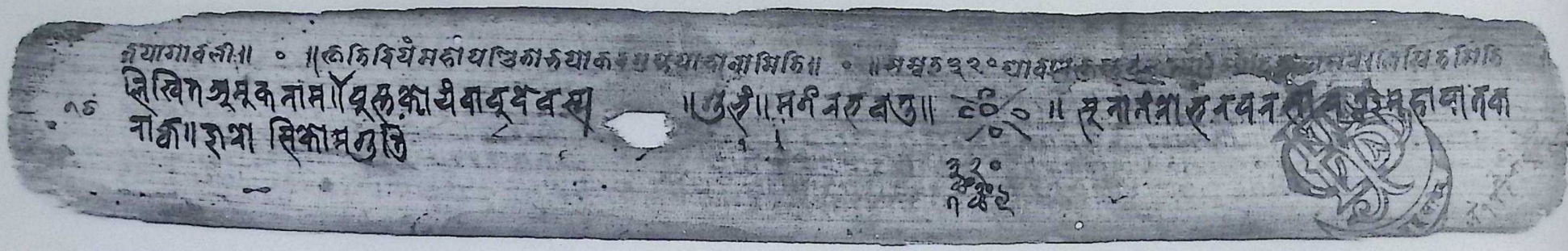

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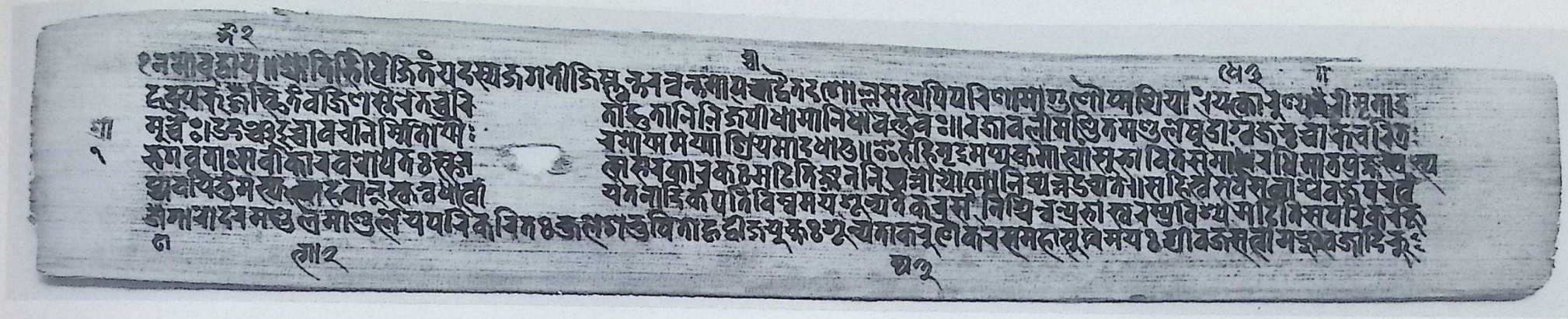

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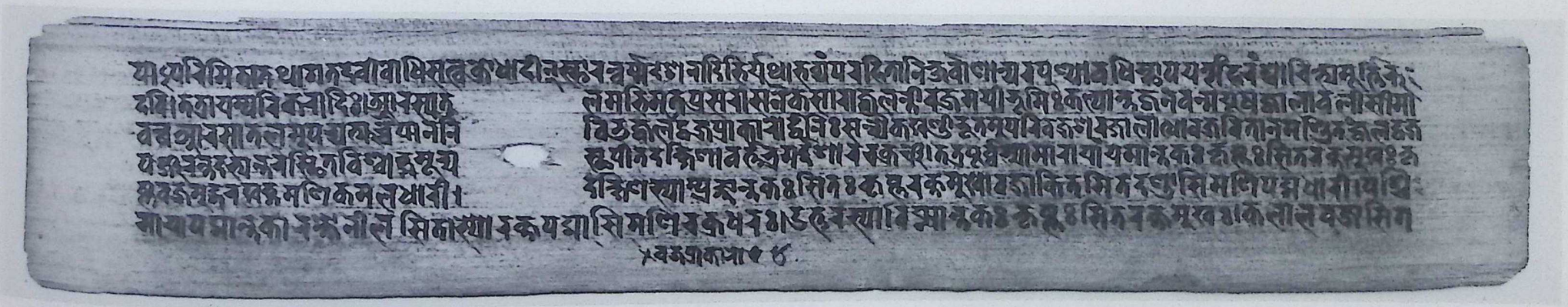

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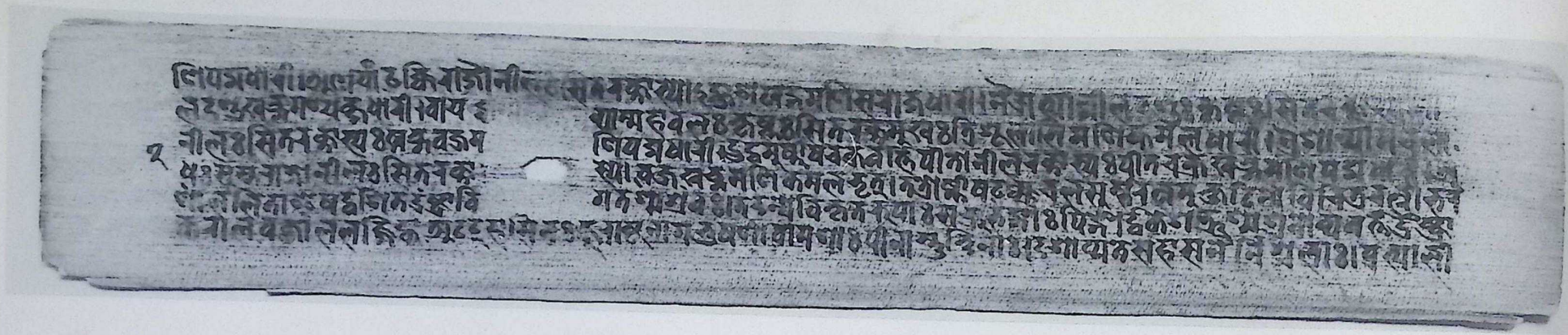

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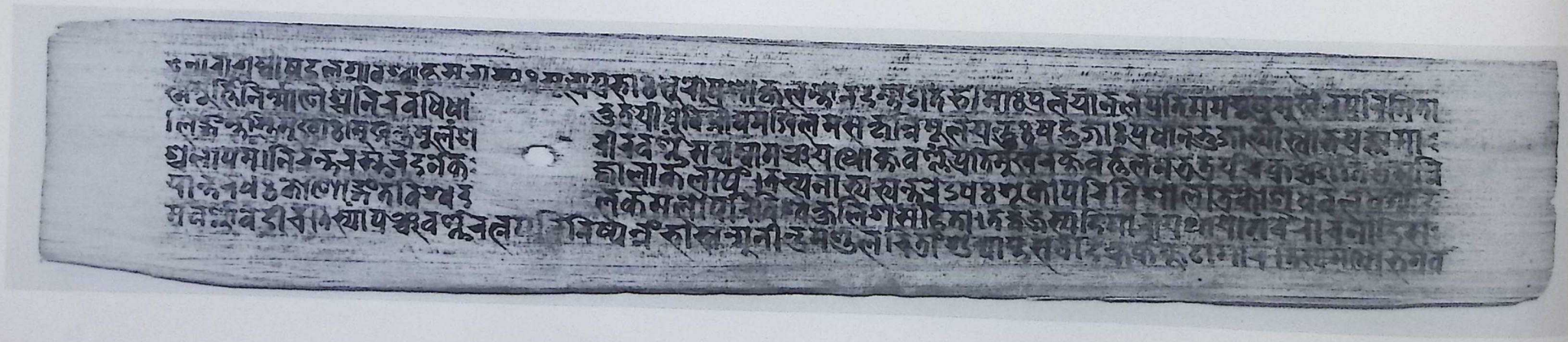

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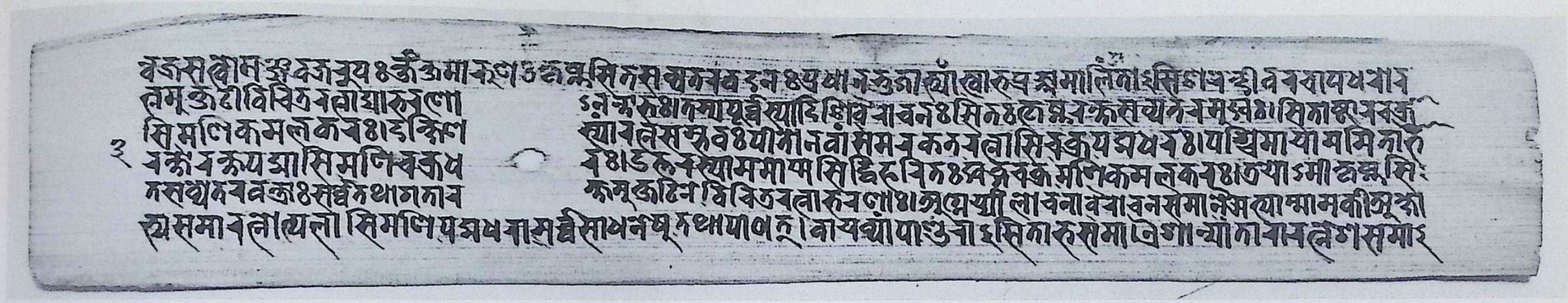

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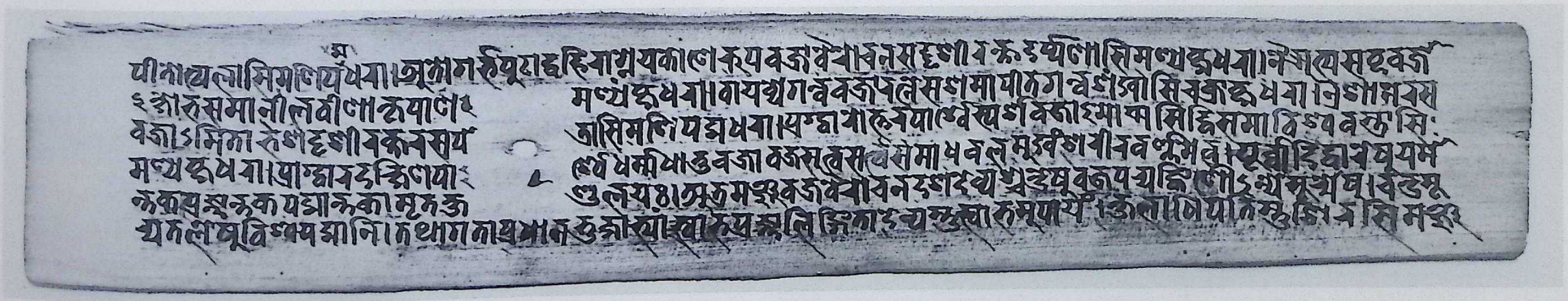

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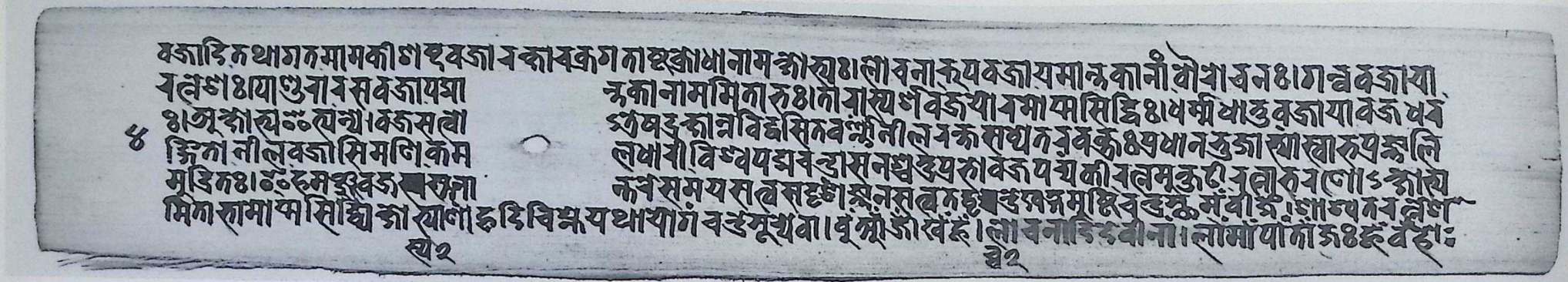

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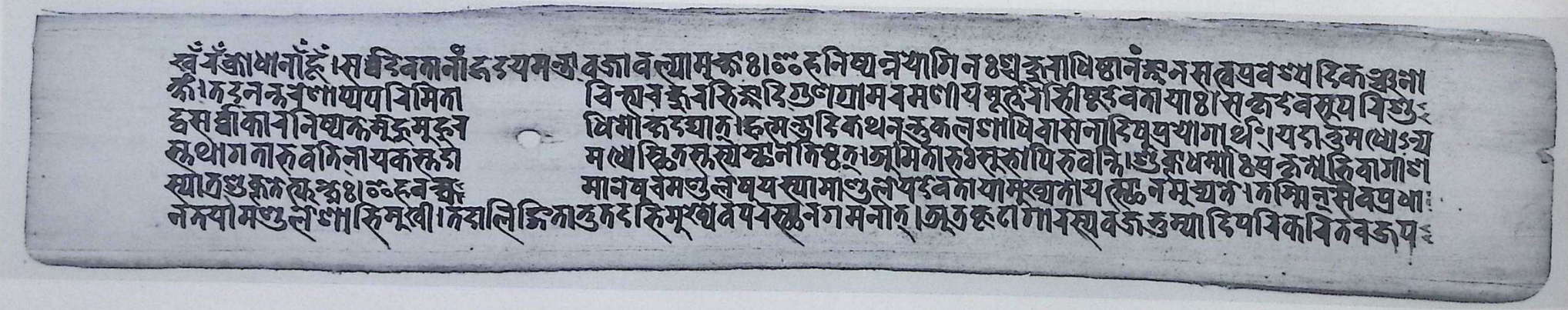

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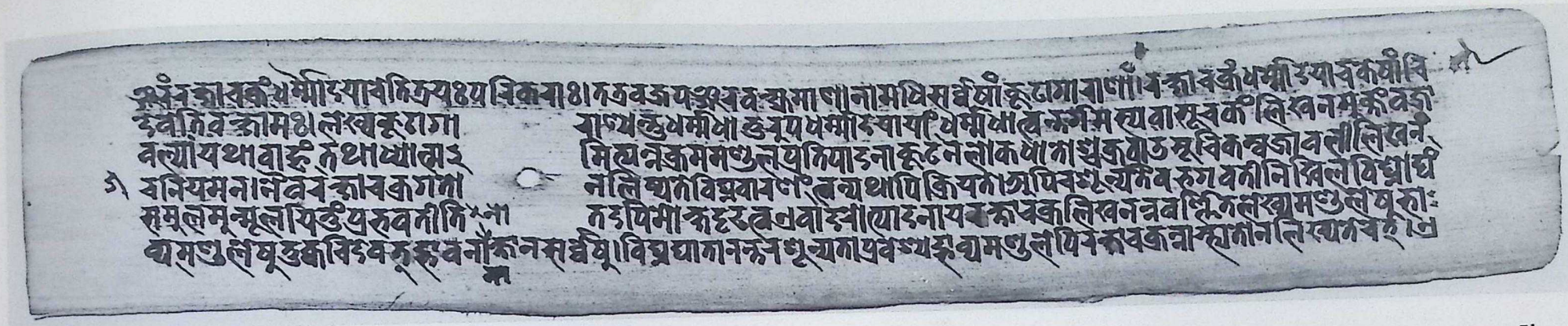

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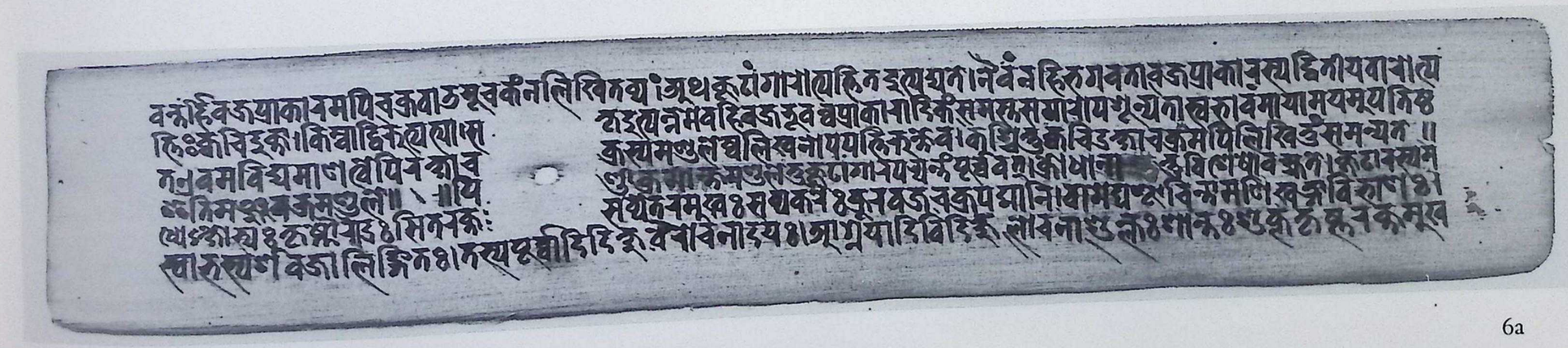

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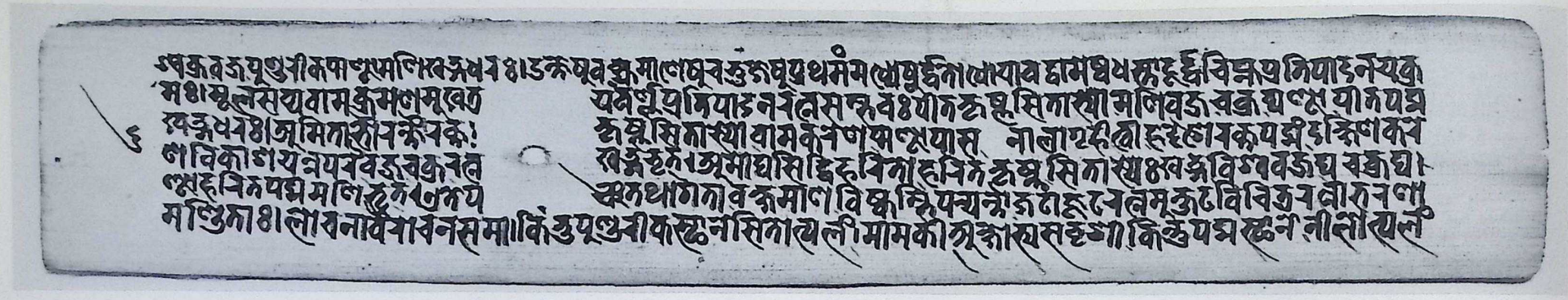

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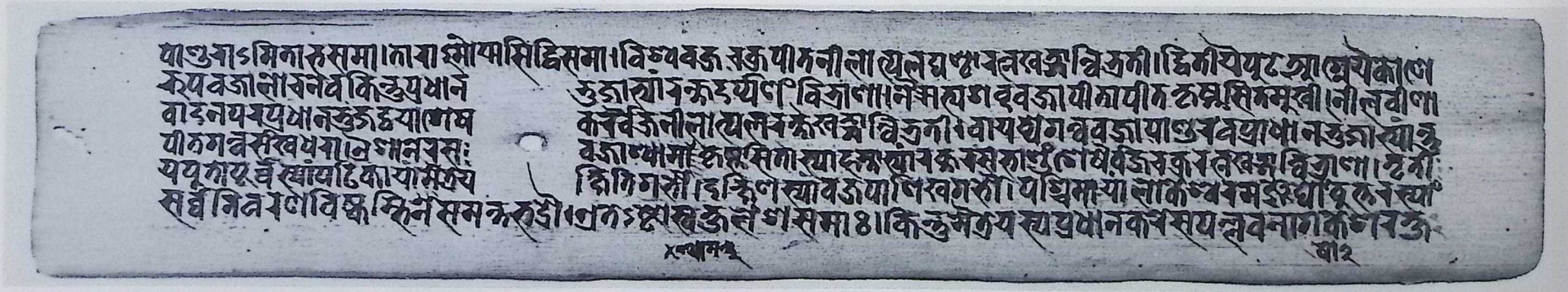

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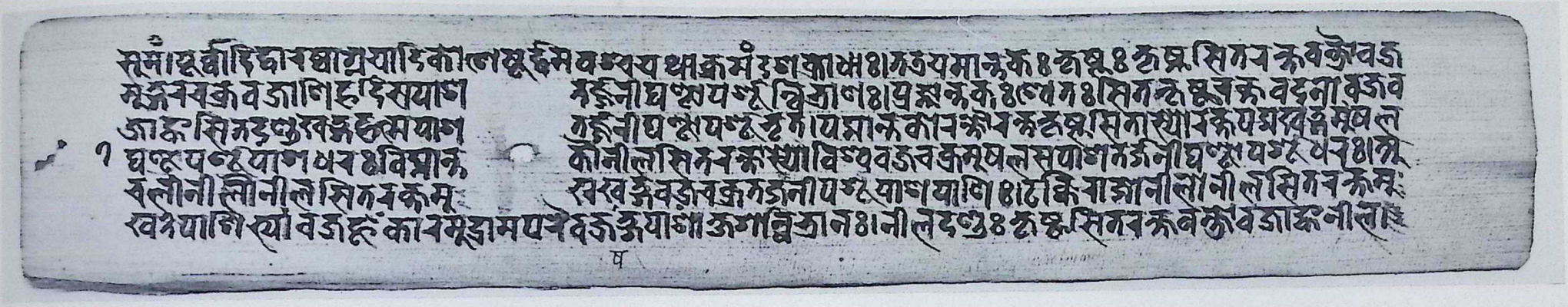

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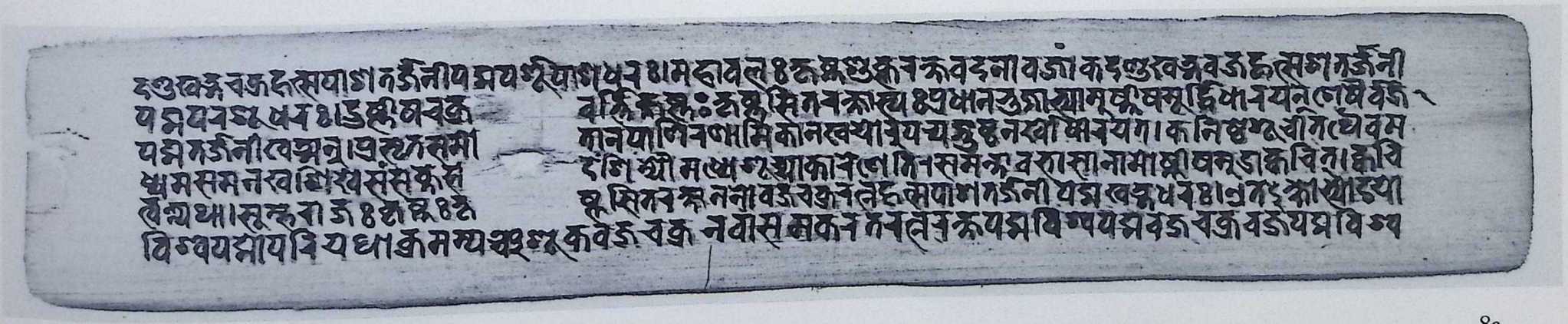

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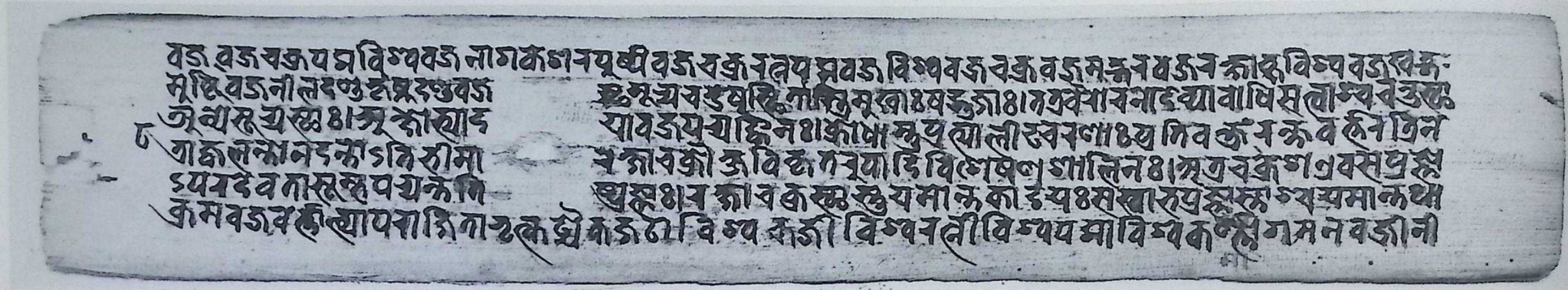

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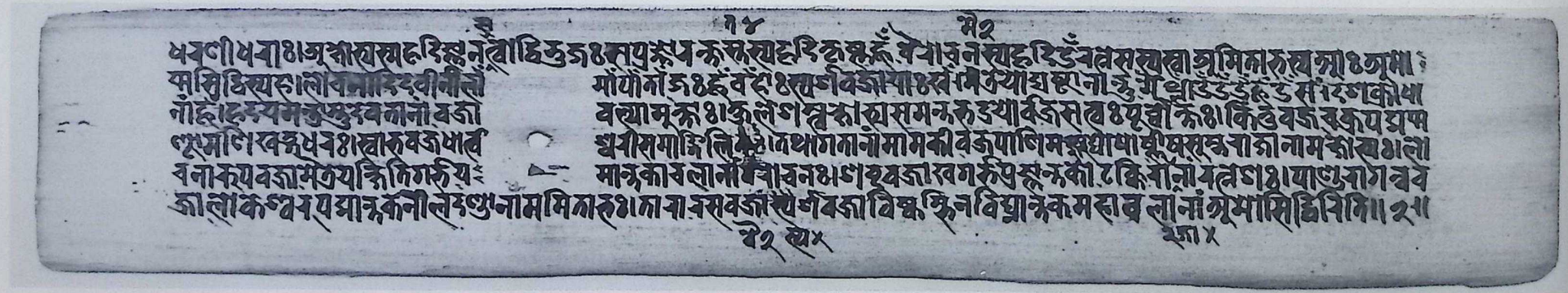

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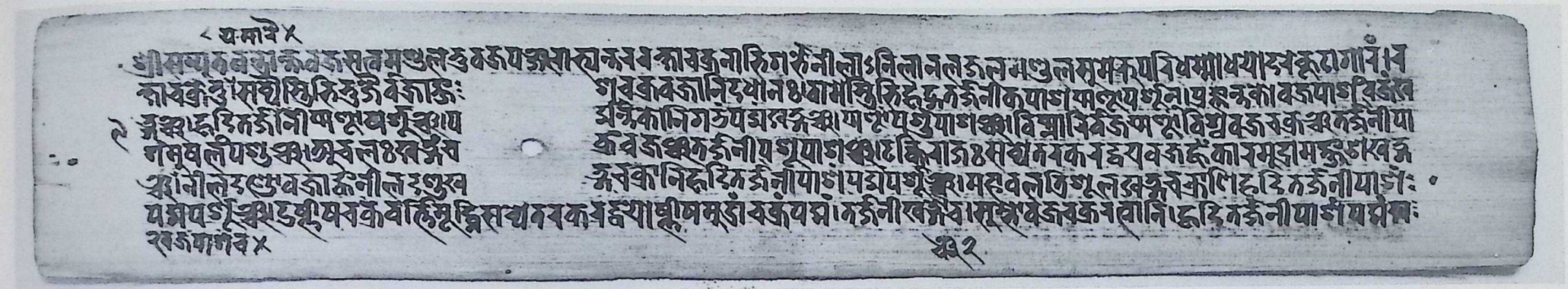

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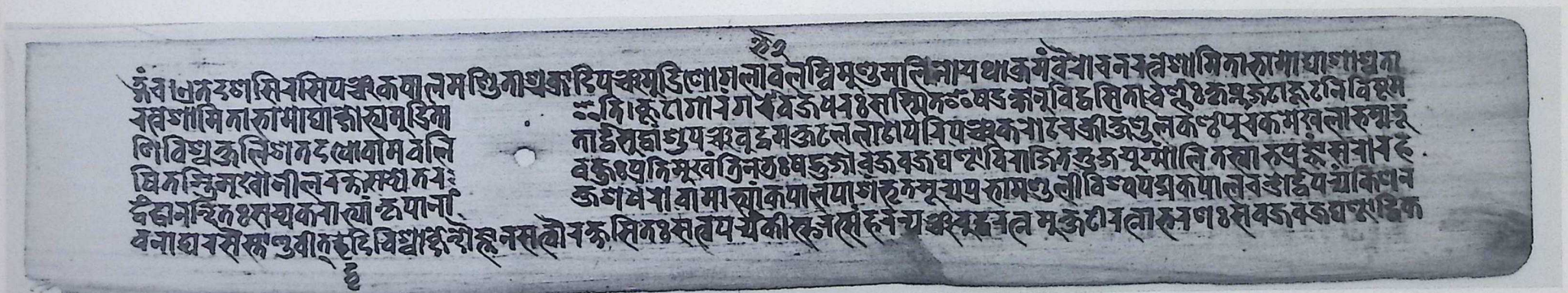

10a

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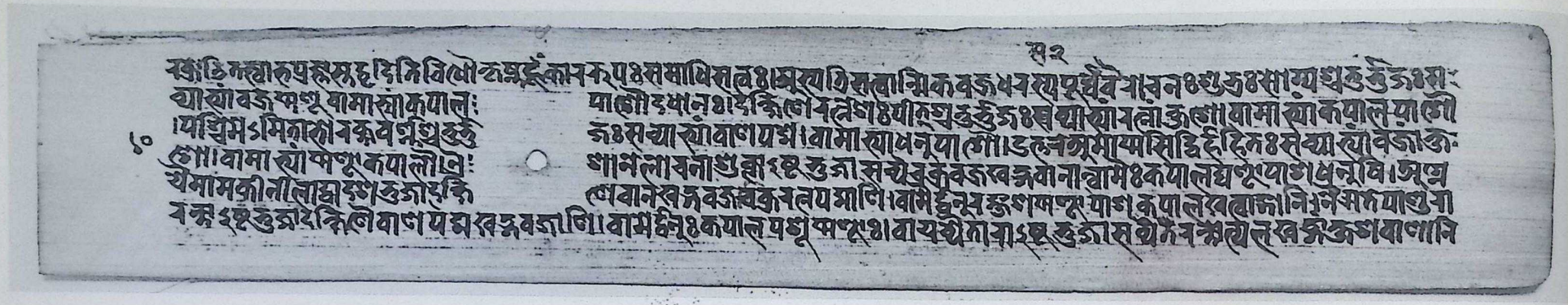

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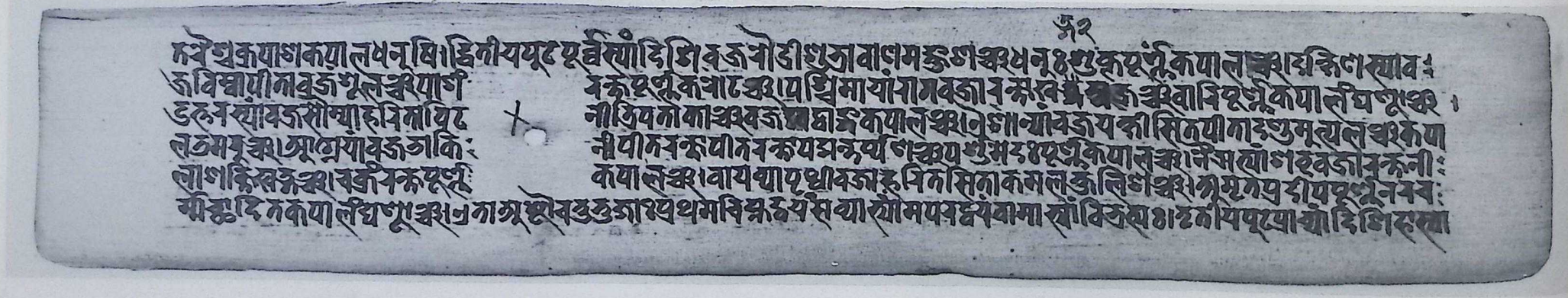

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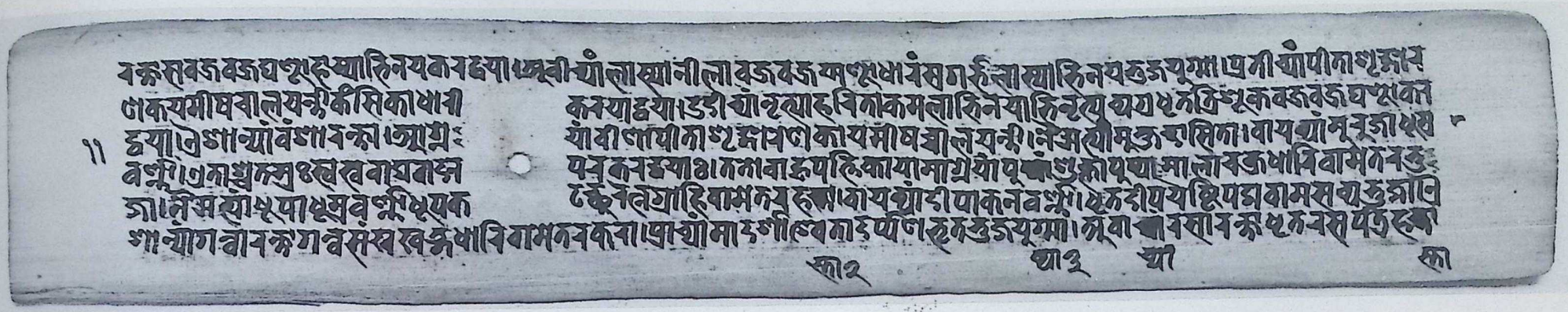

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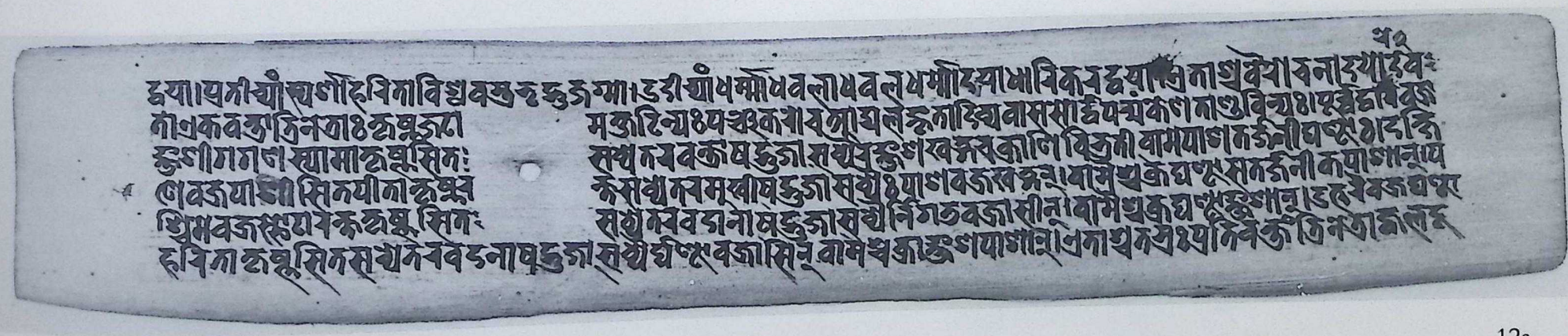

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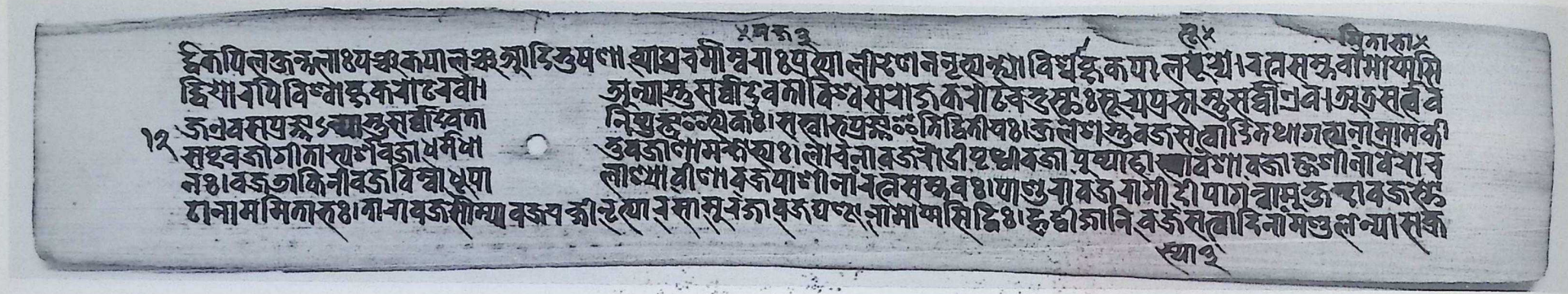

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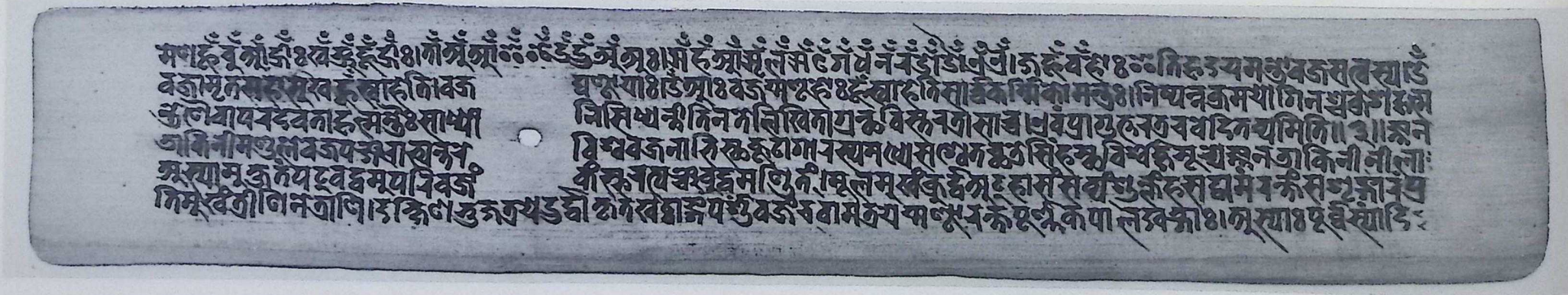

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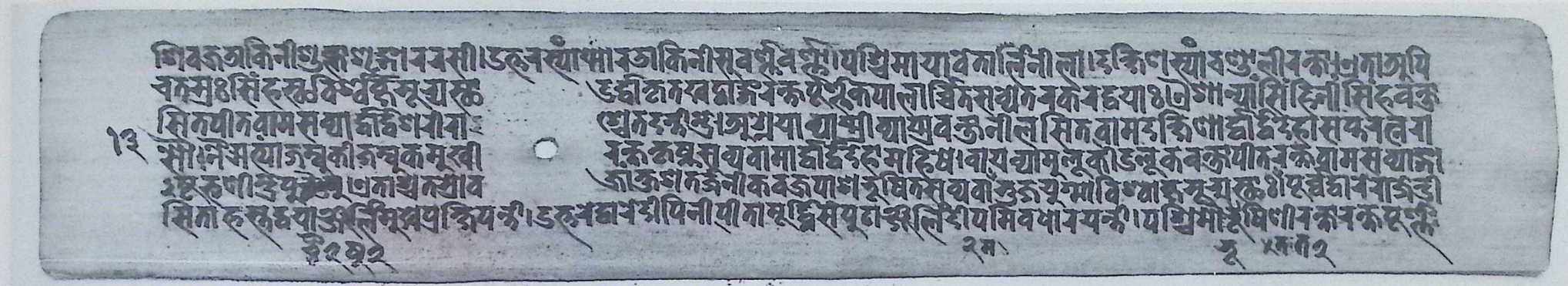

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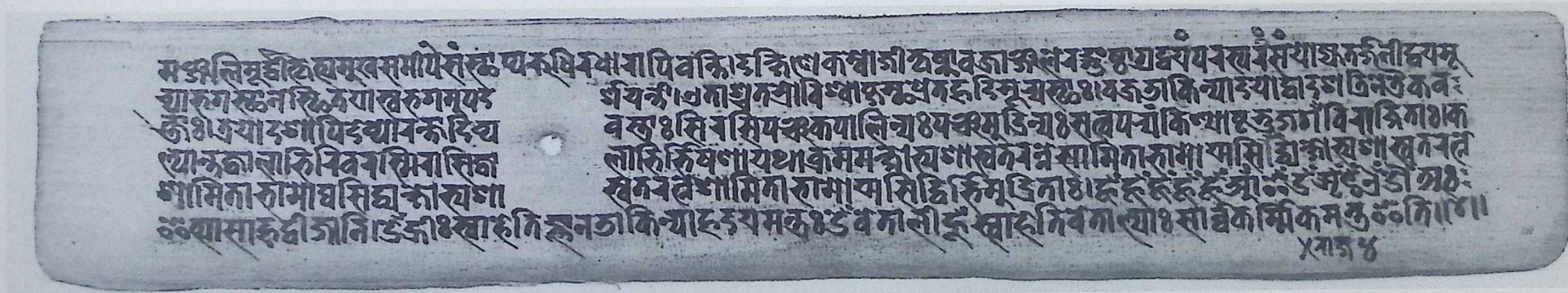

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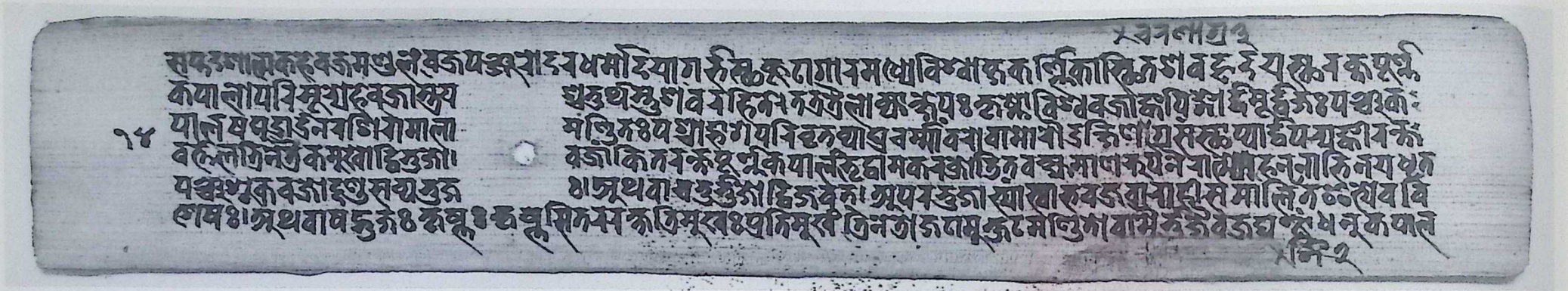

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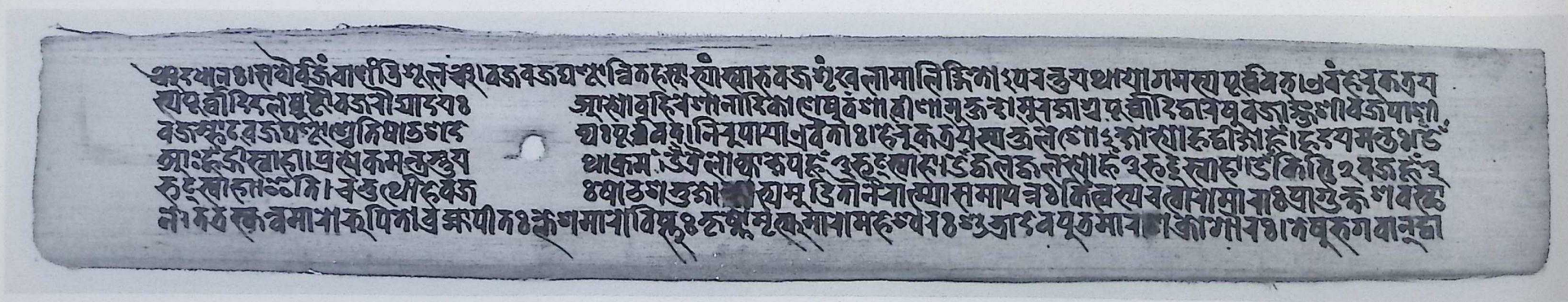

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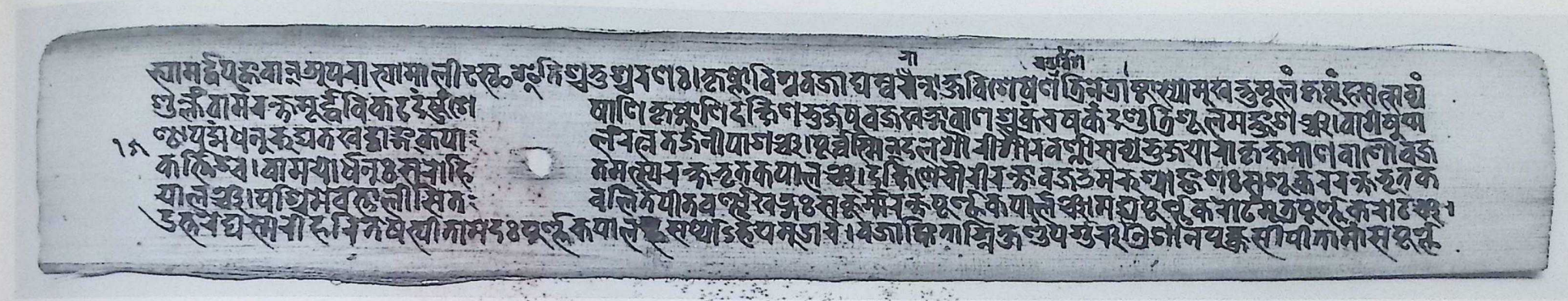

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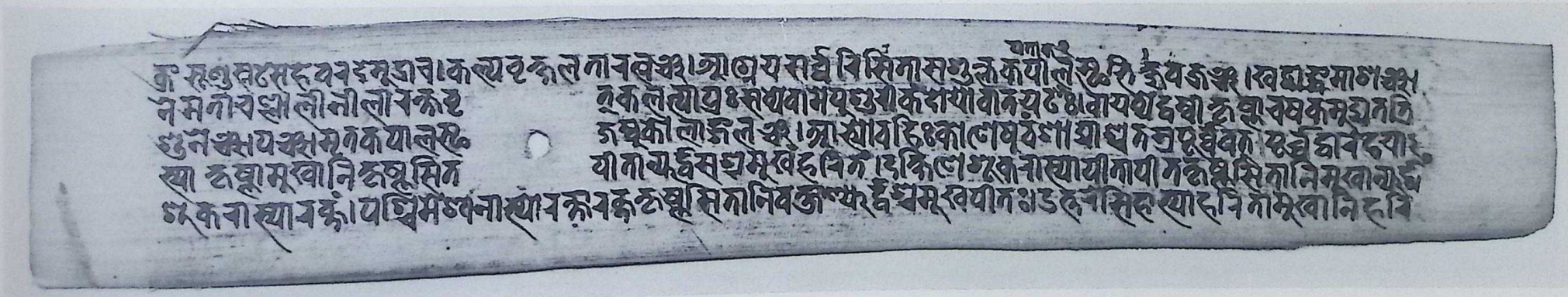

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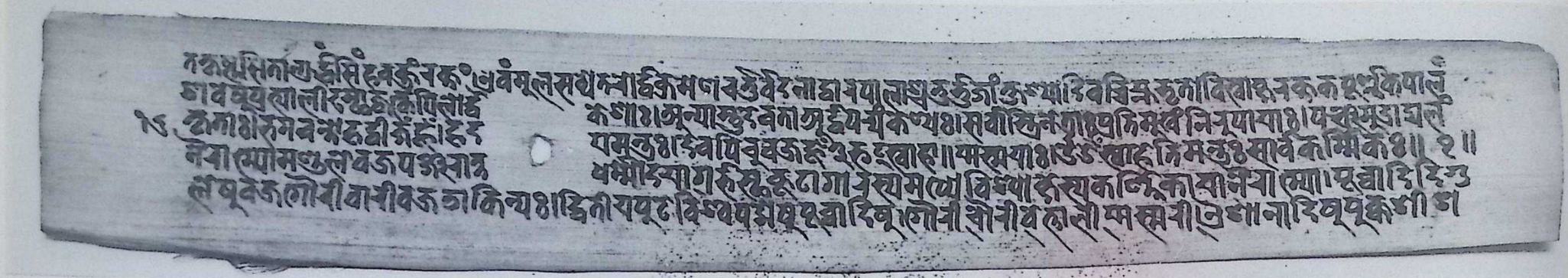

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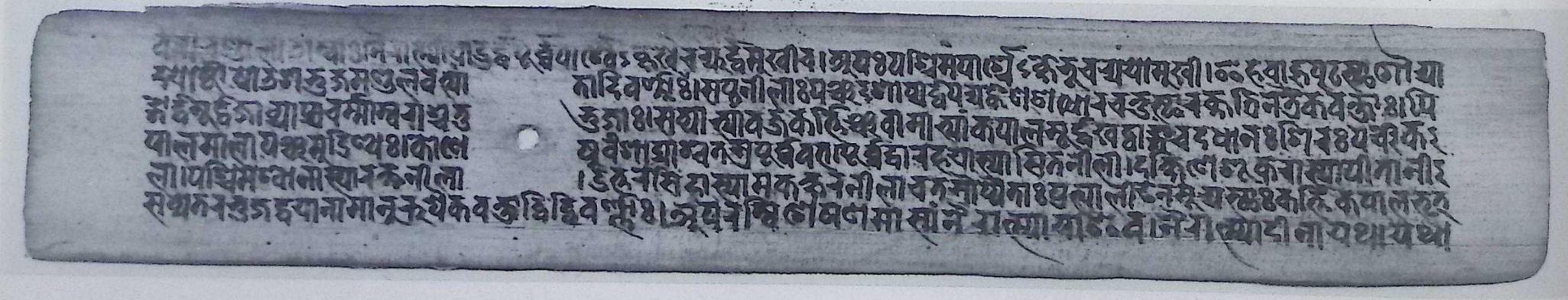

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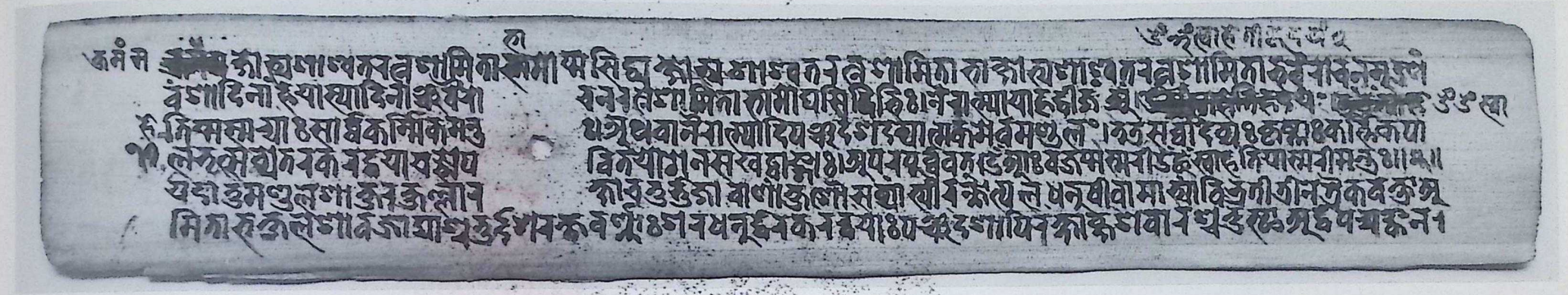

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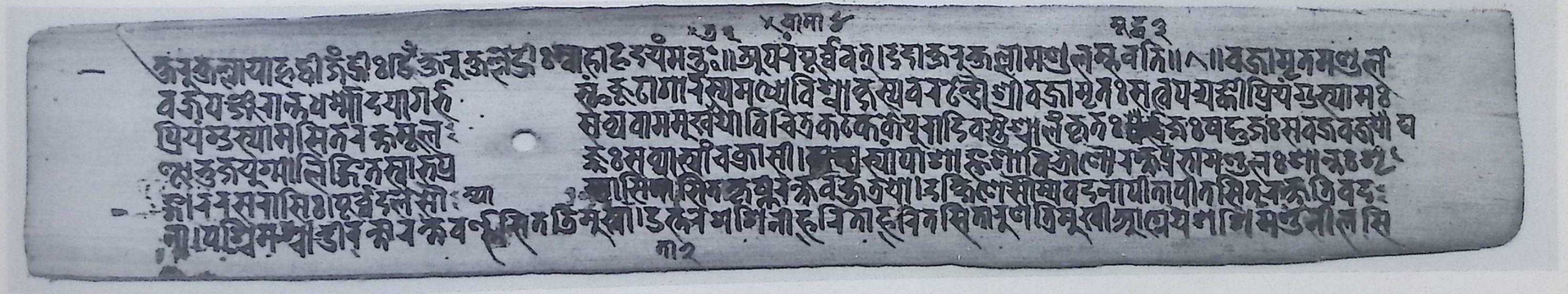

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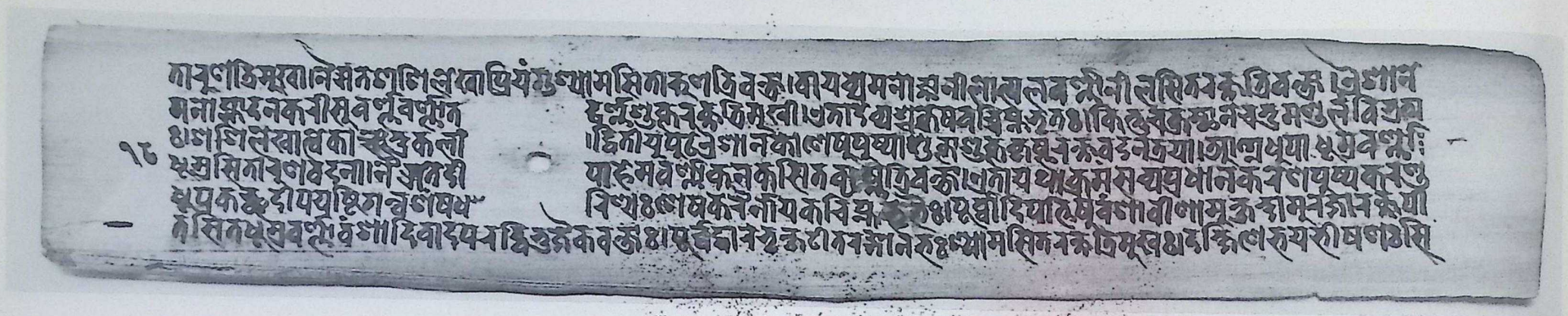

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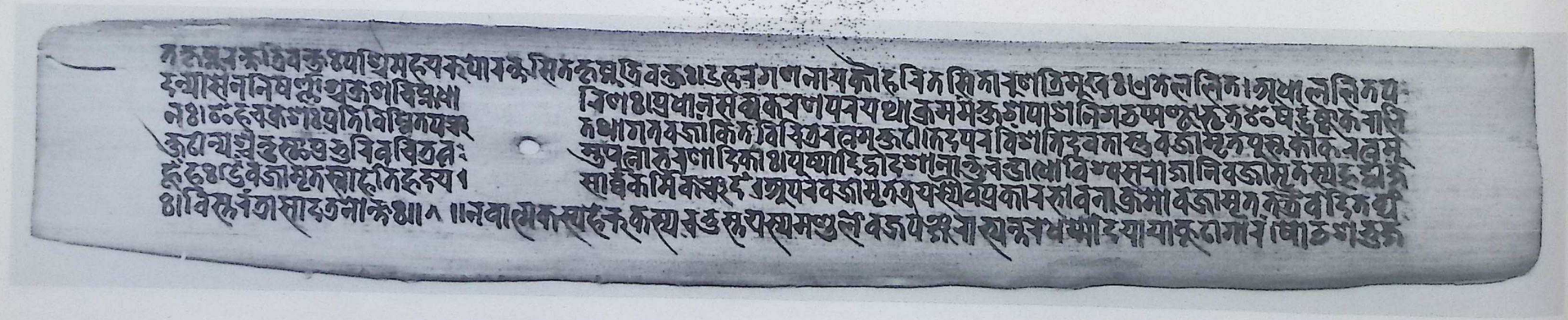

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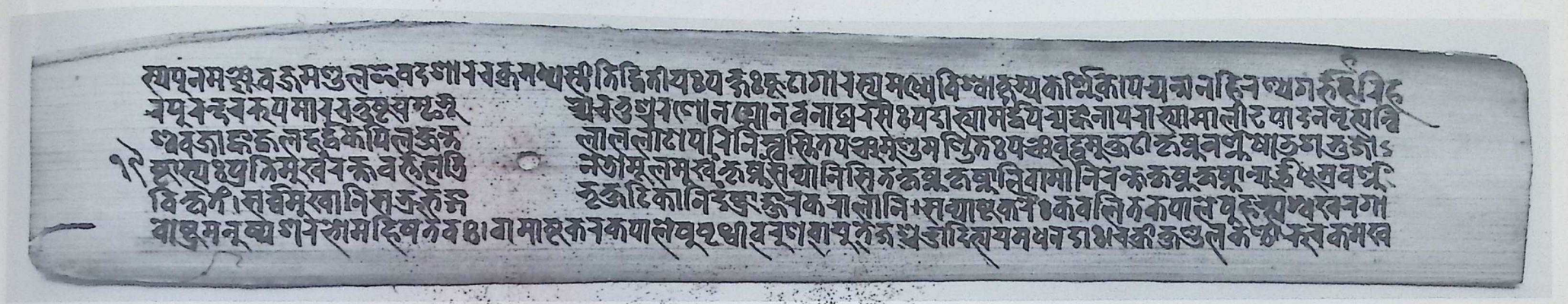

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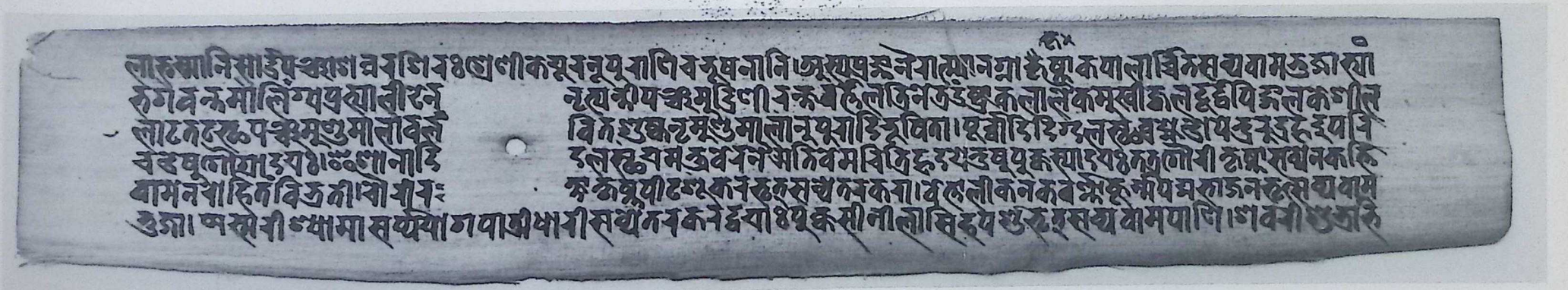

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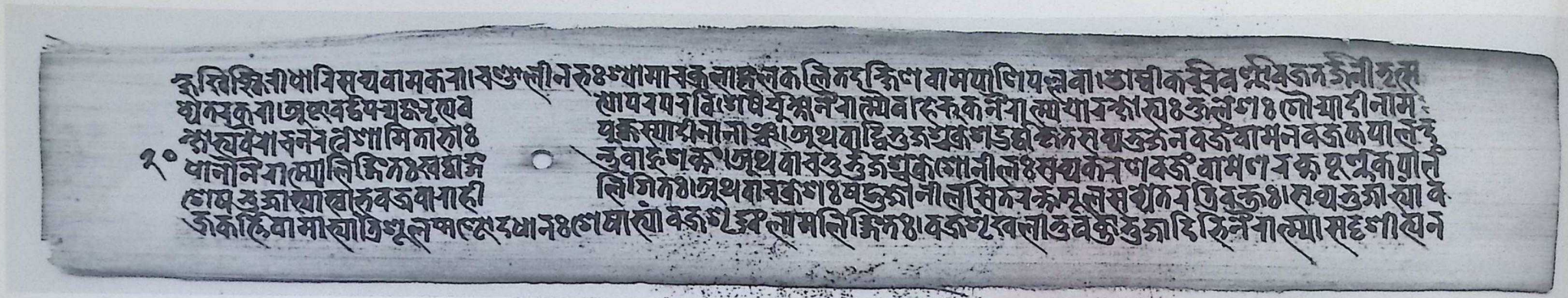

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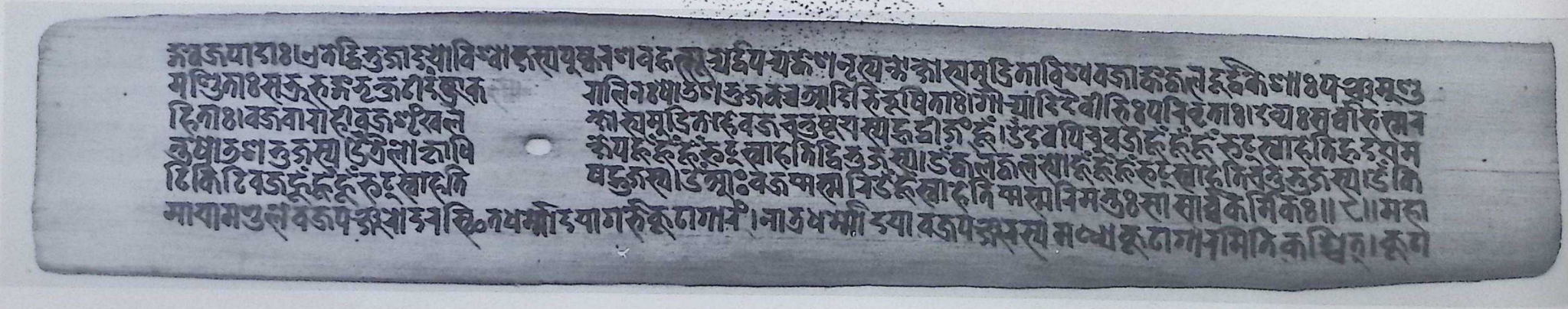

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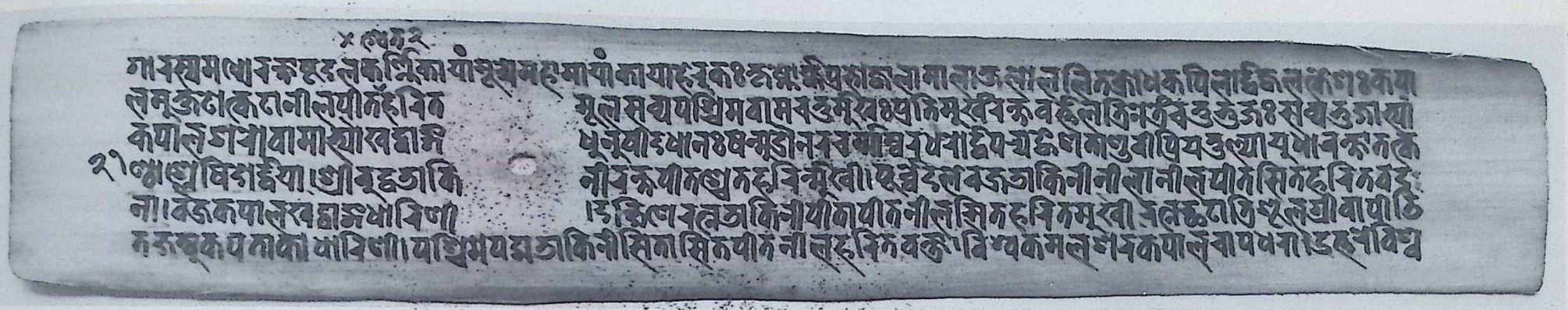

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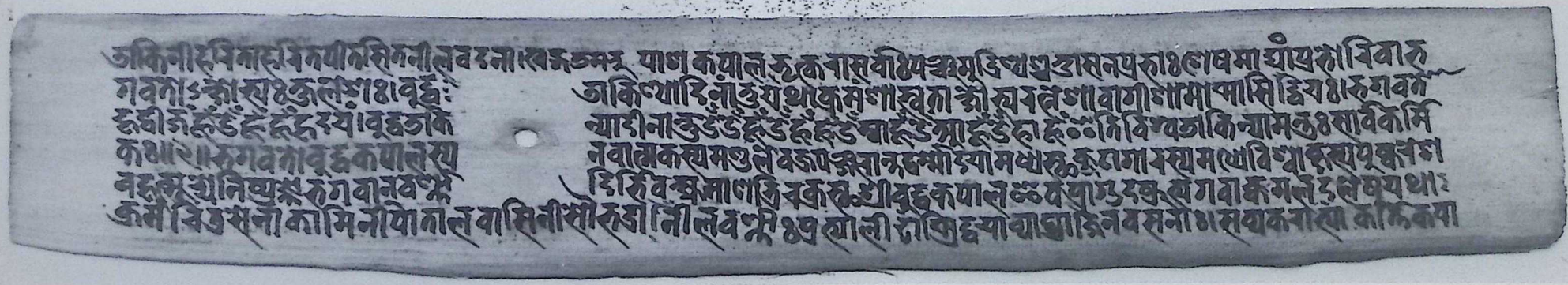

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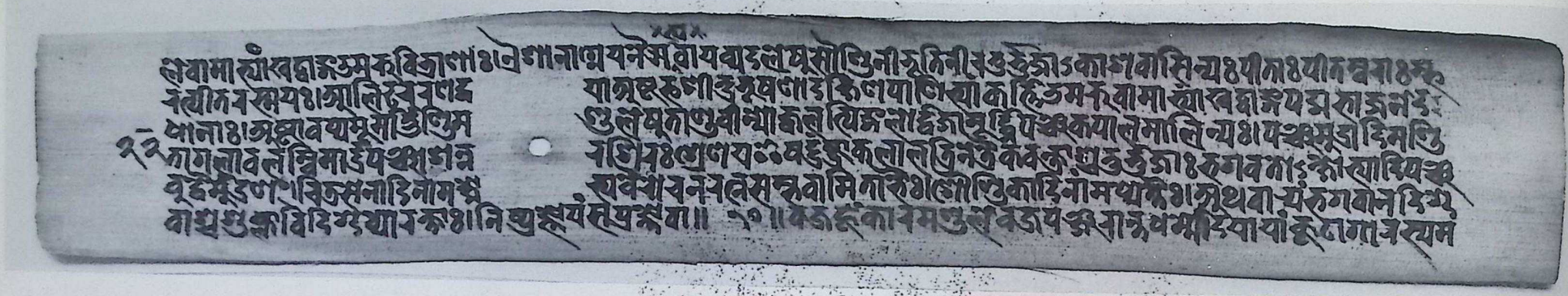

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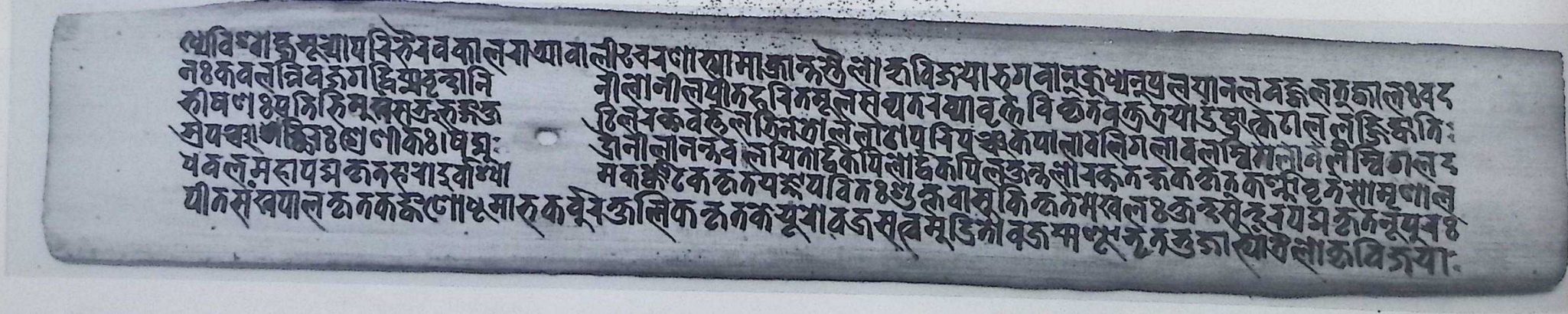

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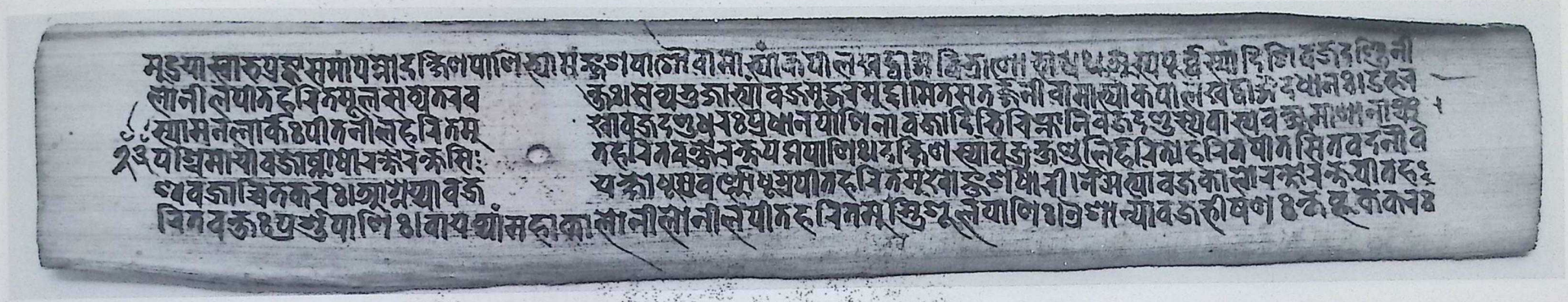

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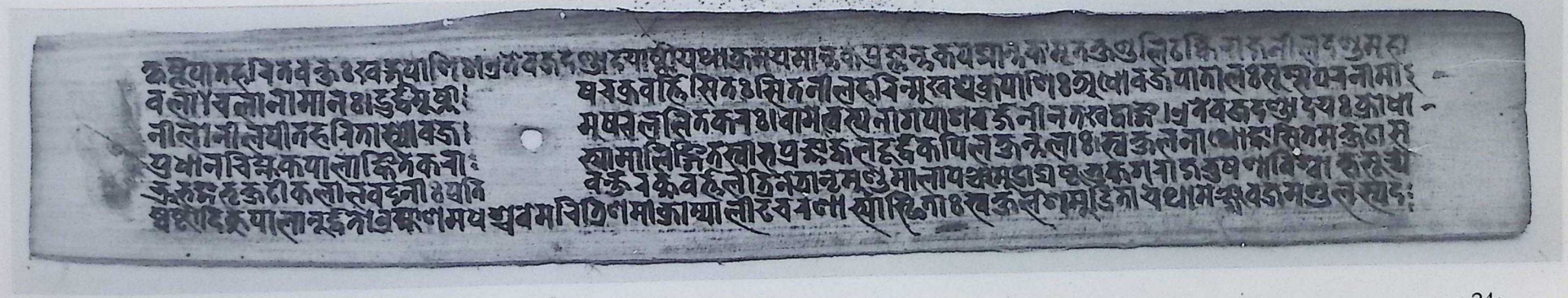

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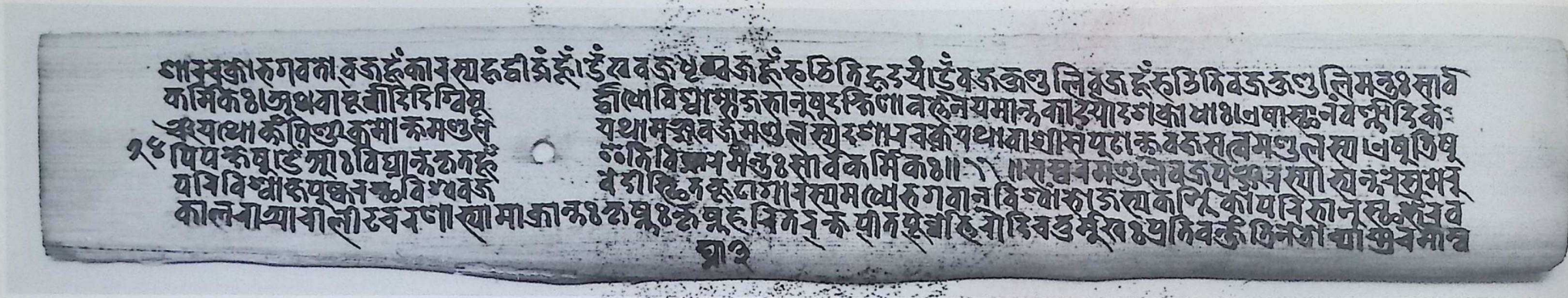

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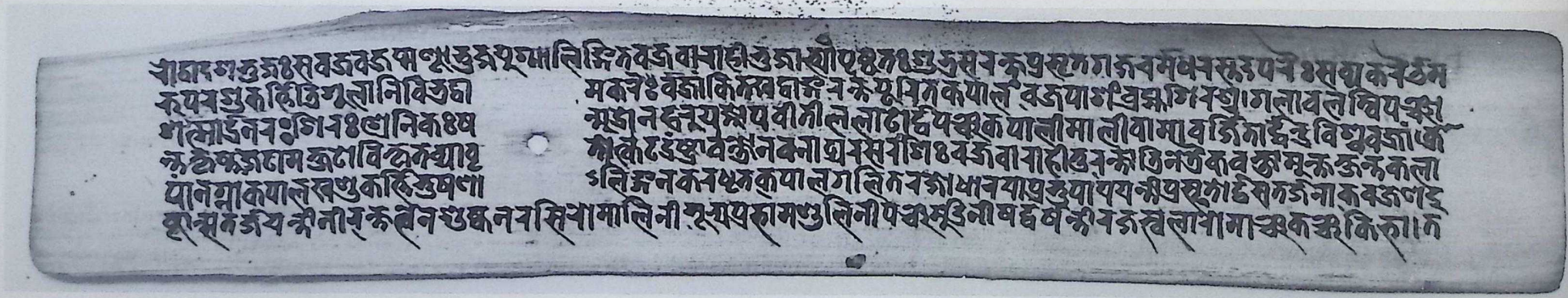

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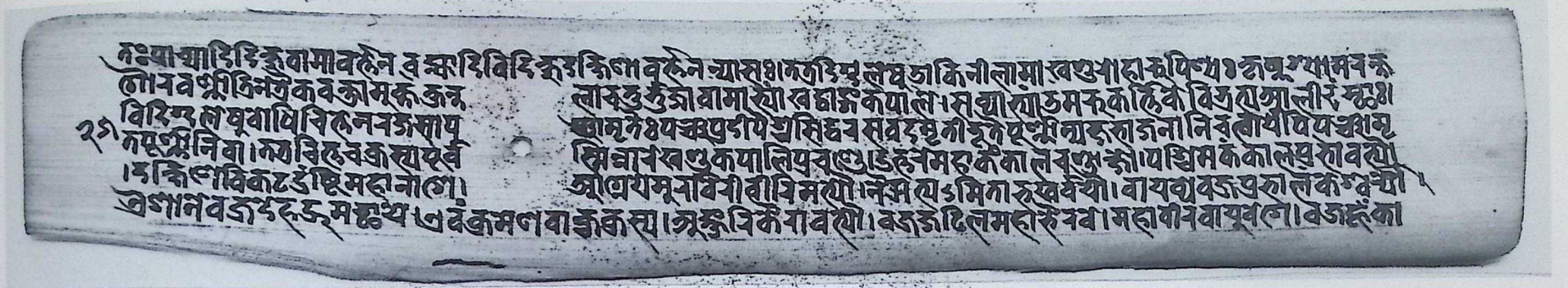

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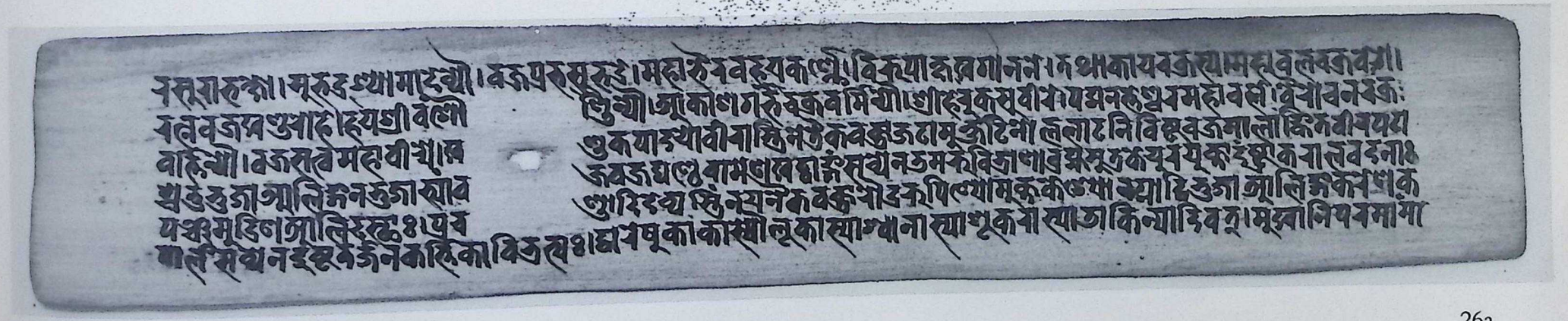

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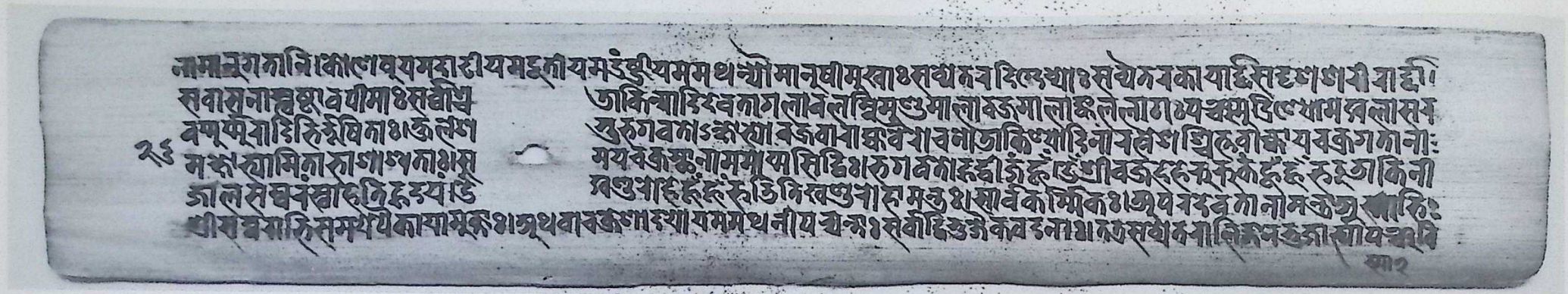

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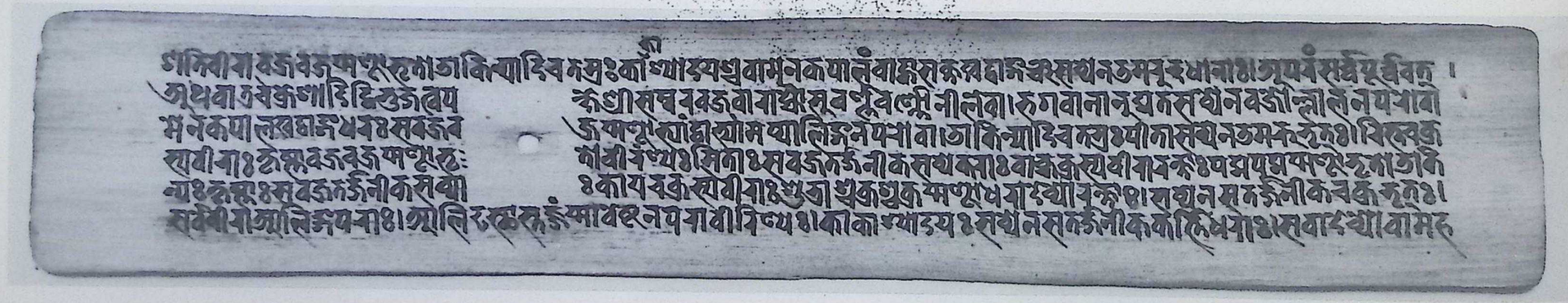

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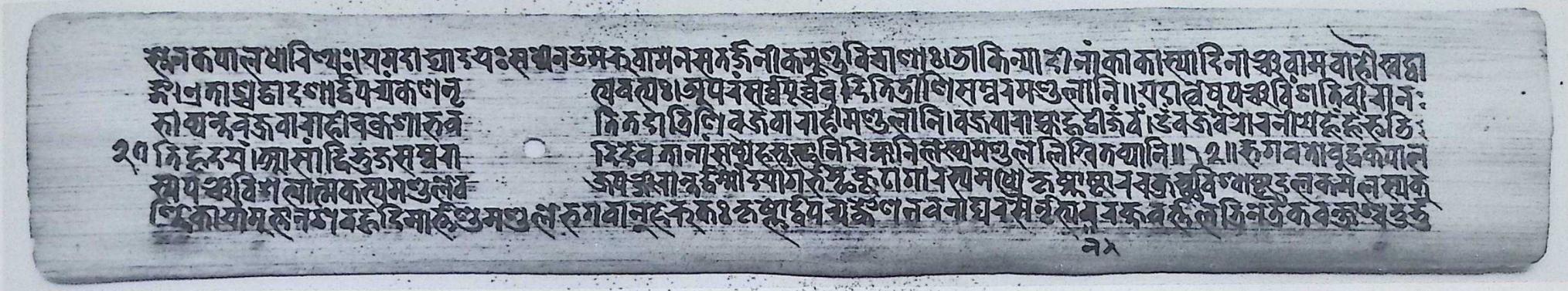

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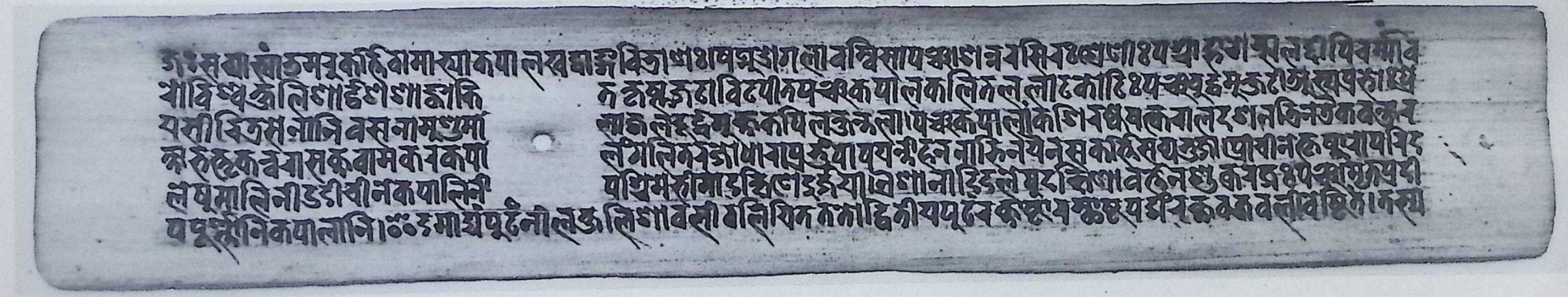

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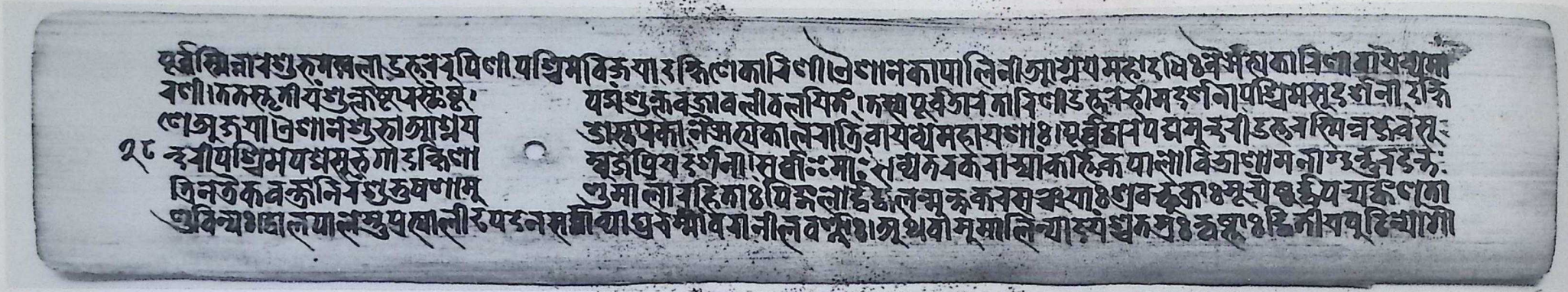

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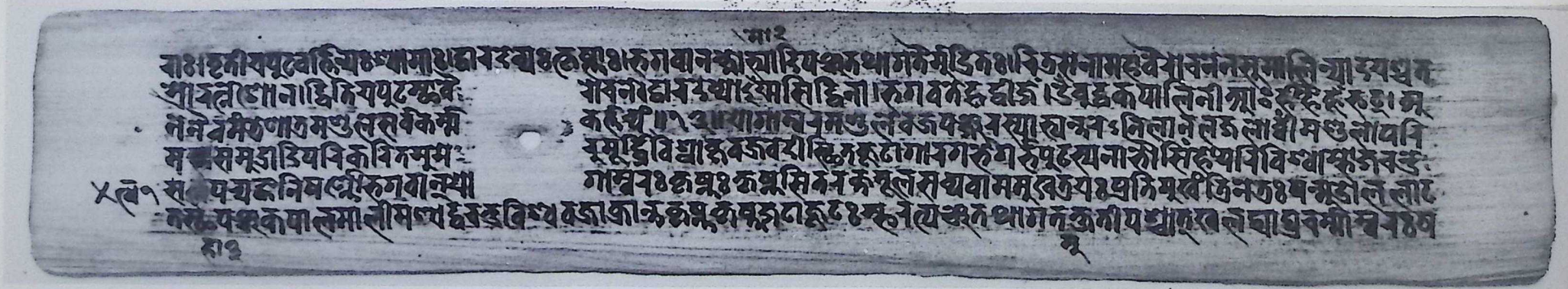

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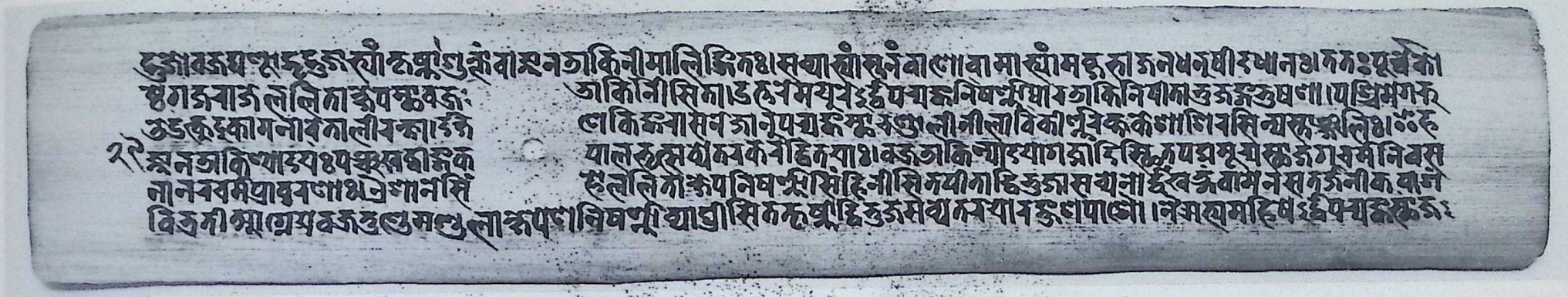

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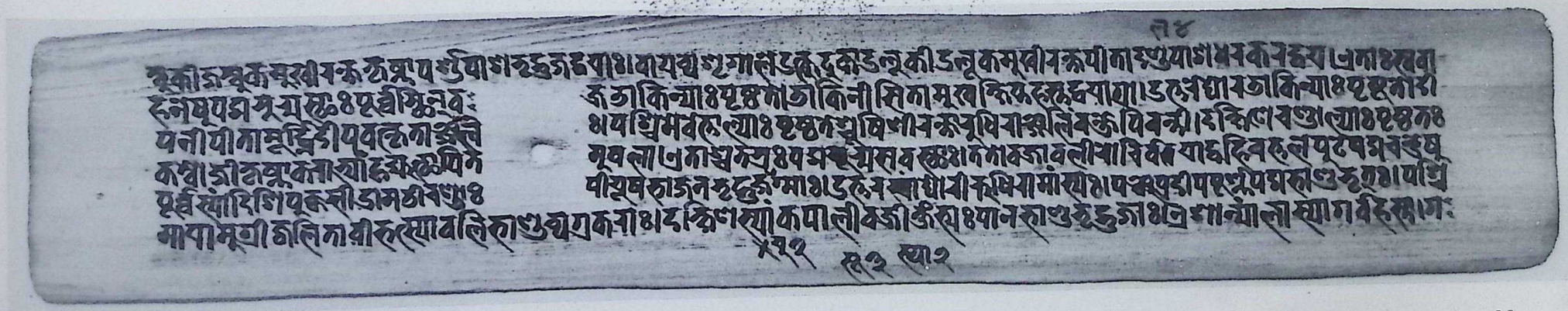

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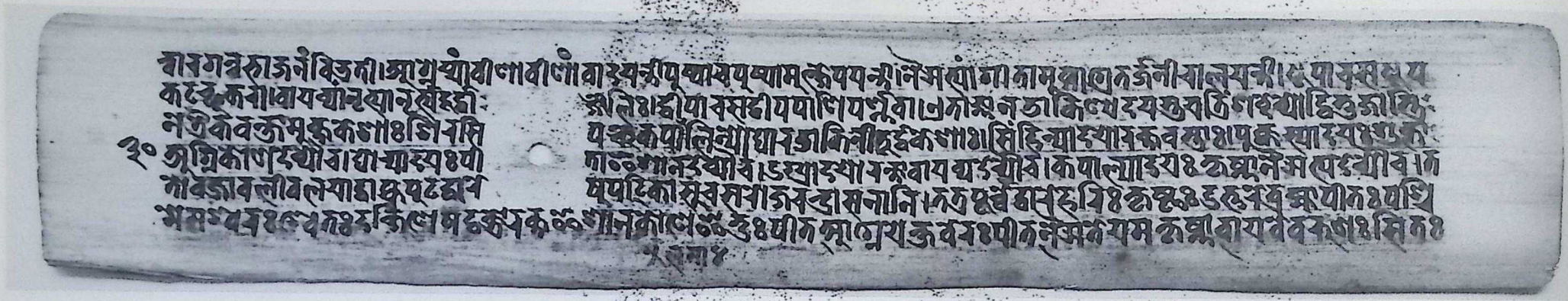

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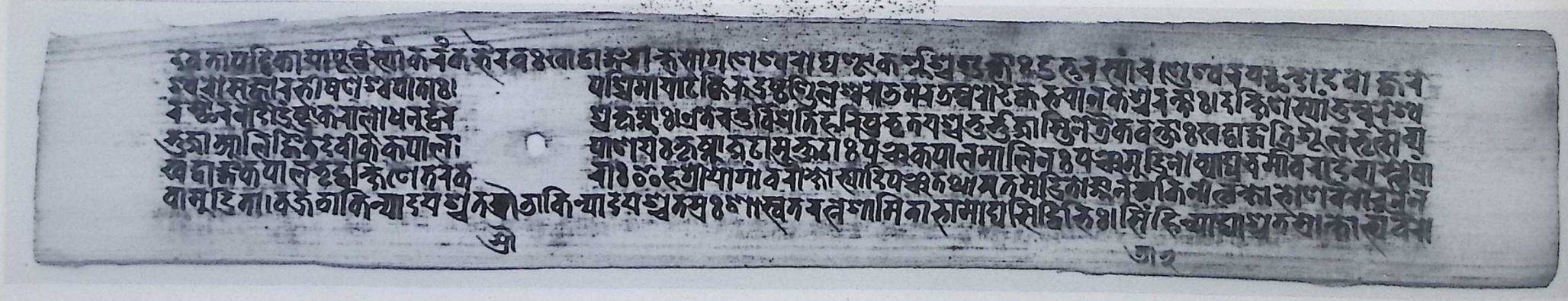

31a

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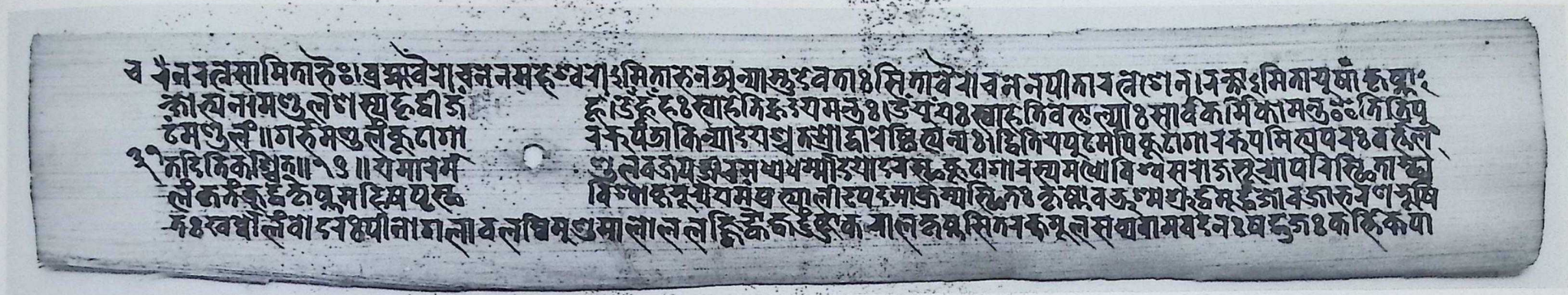

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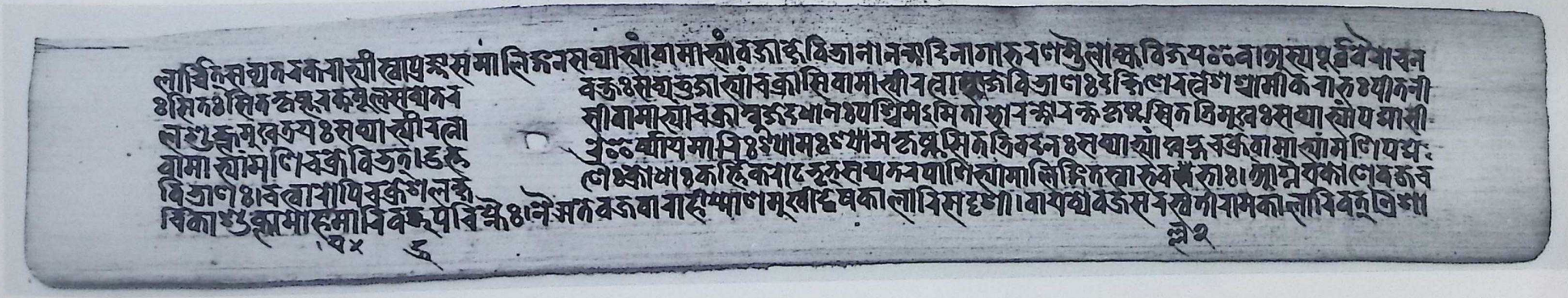

32a

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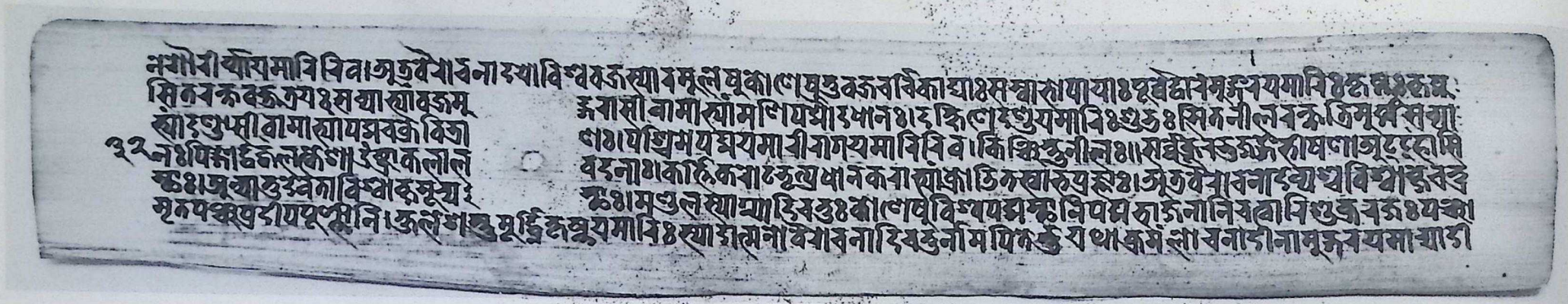

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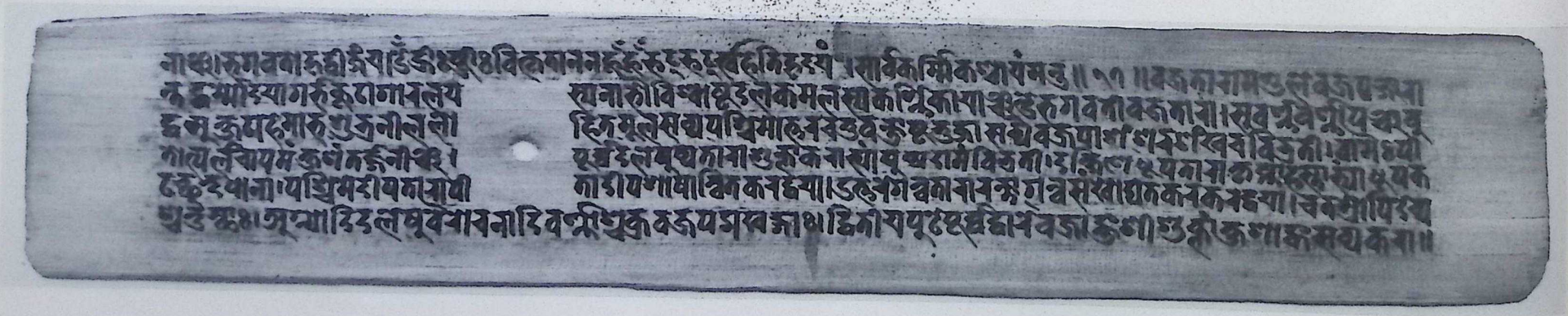

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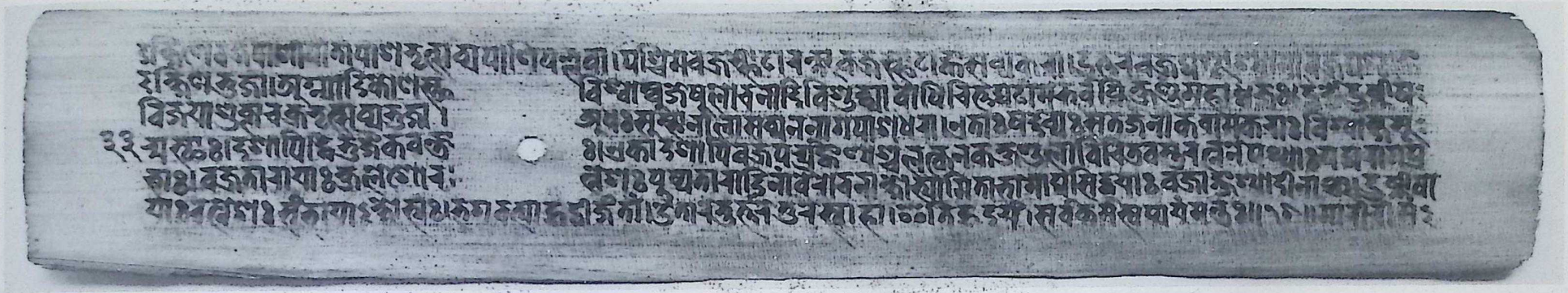

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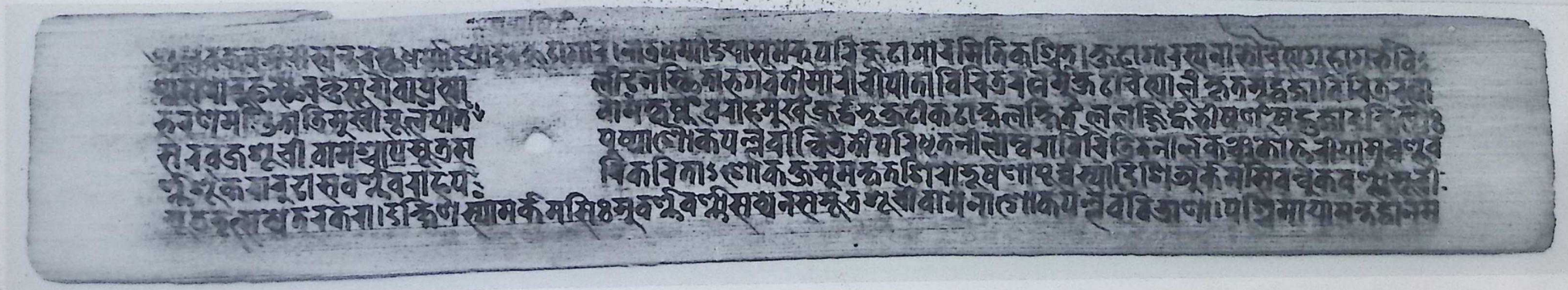

34a

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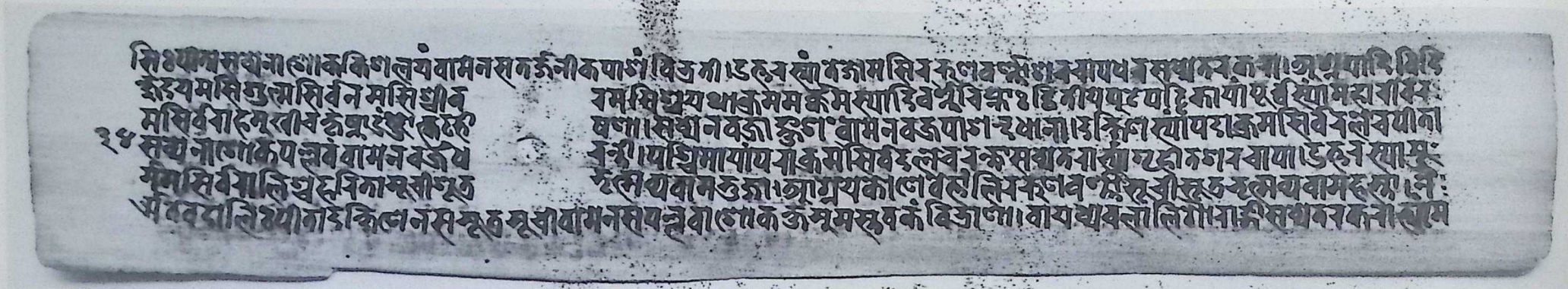

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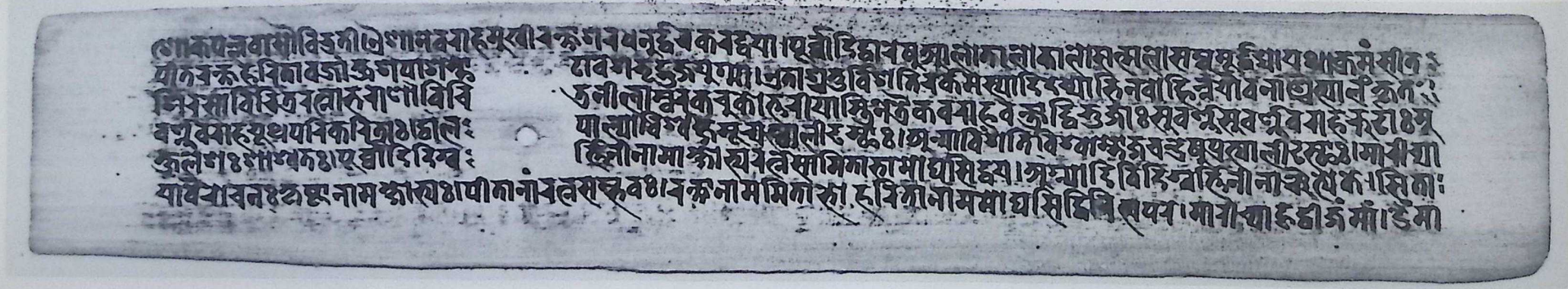

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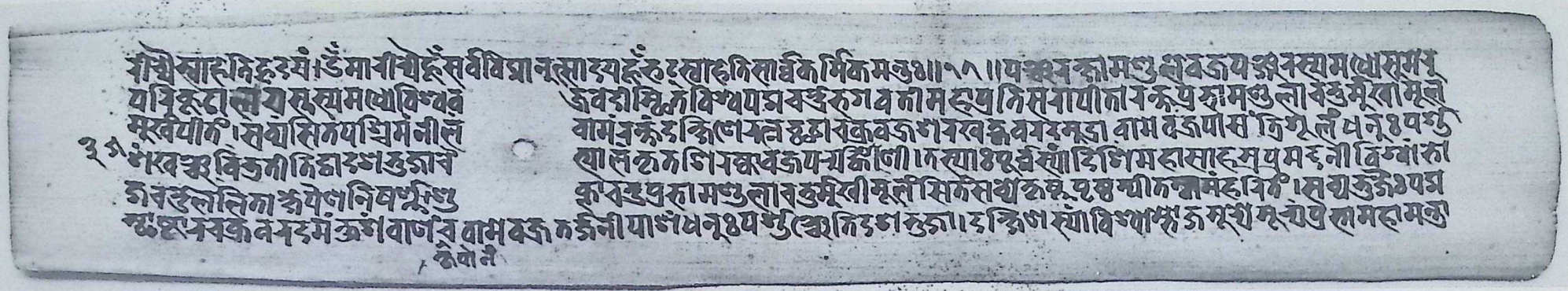

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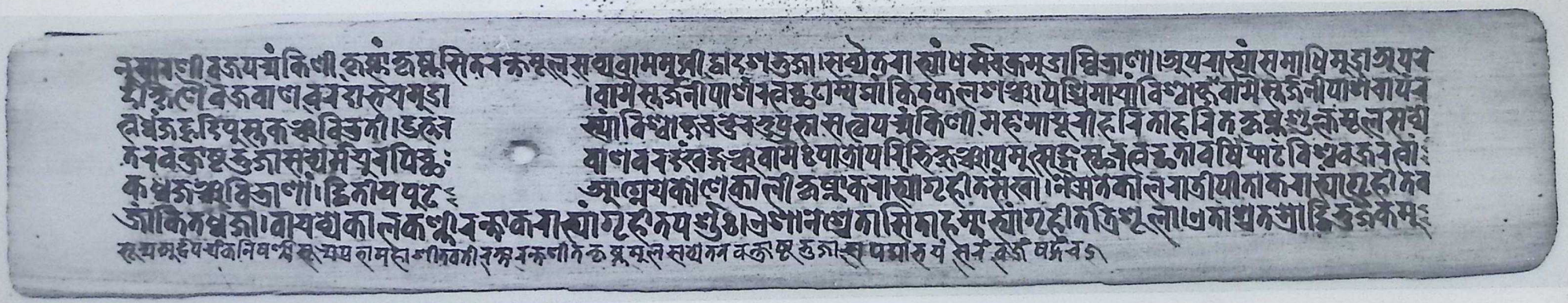

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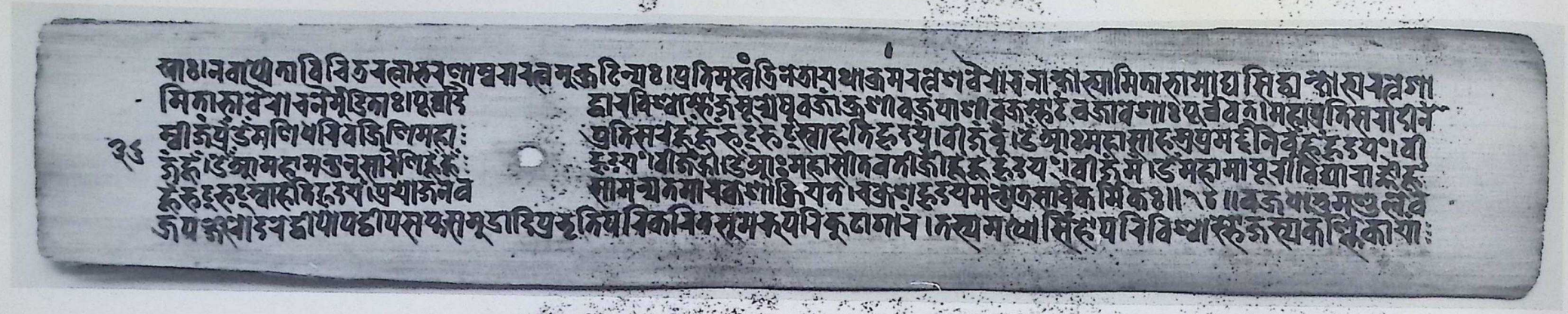

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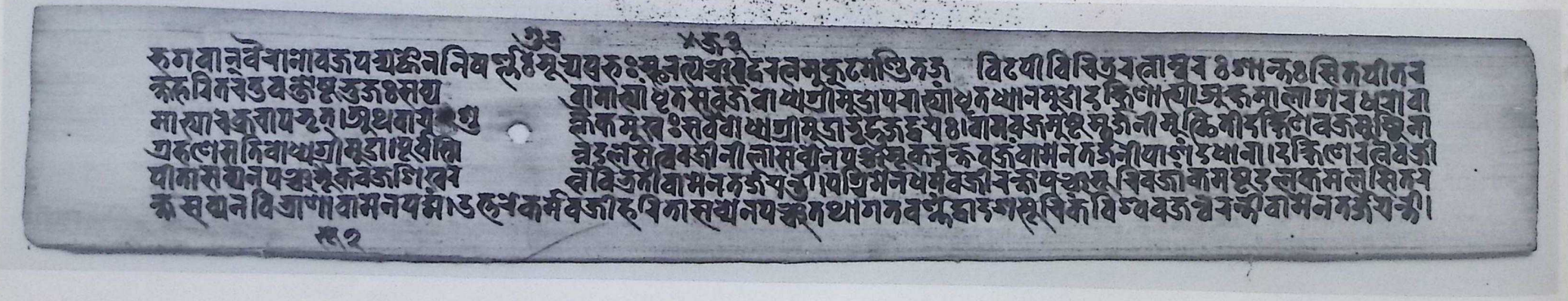

37a

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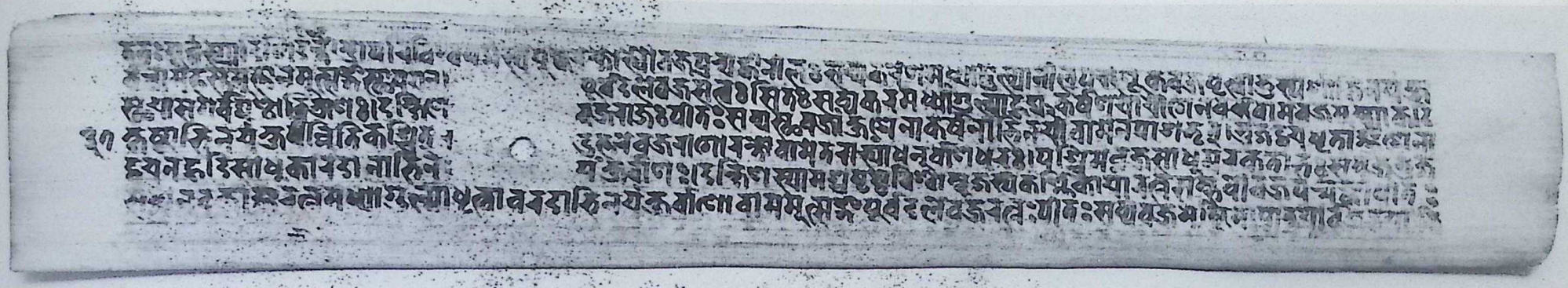

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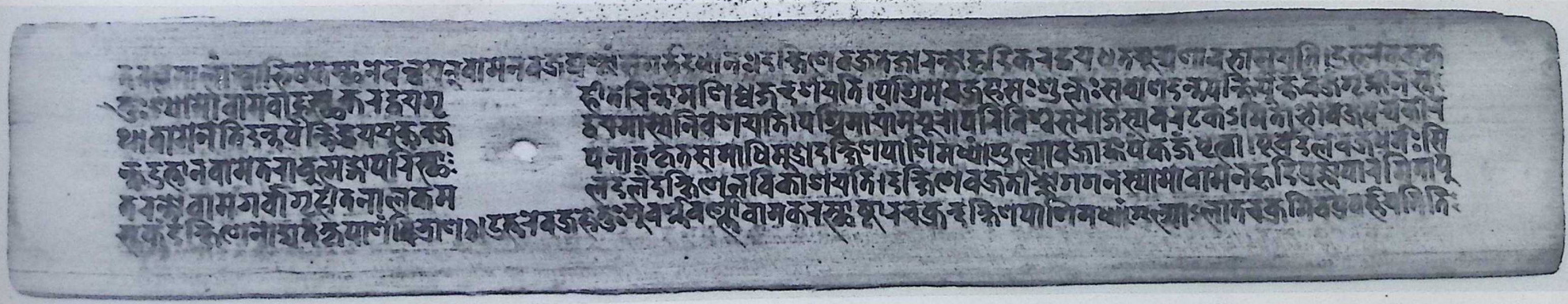

38a

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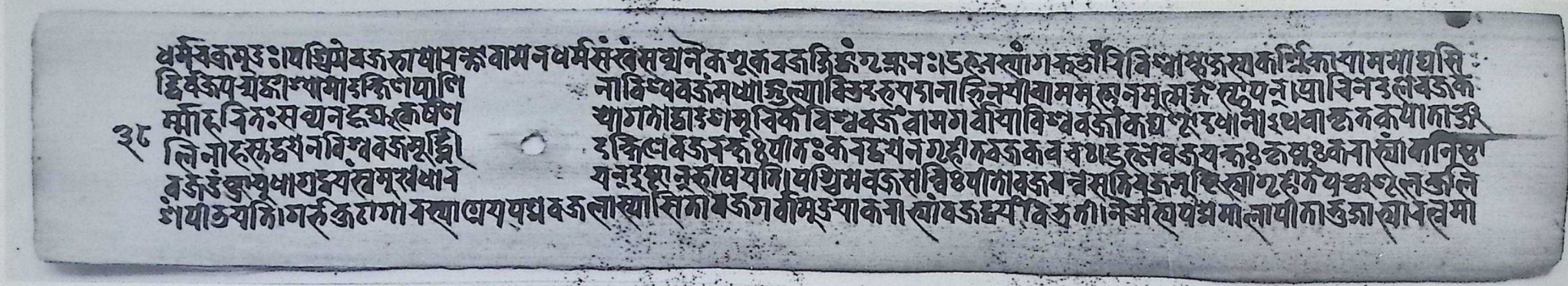

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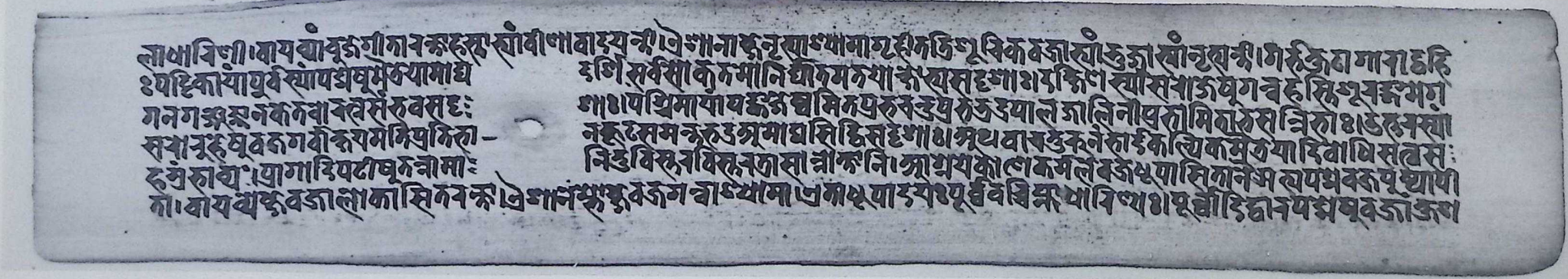

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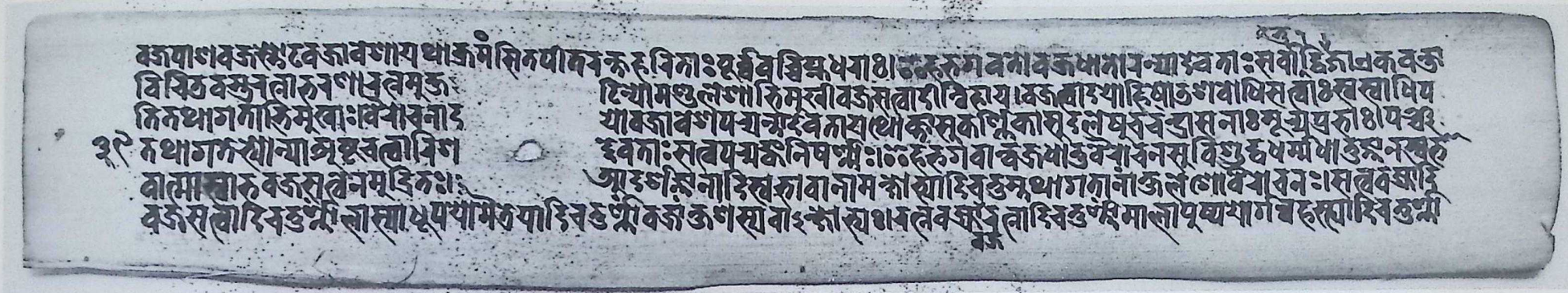

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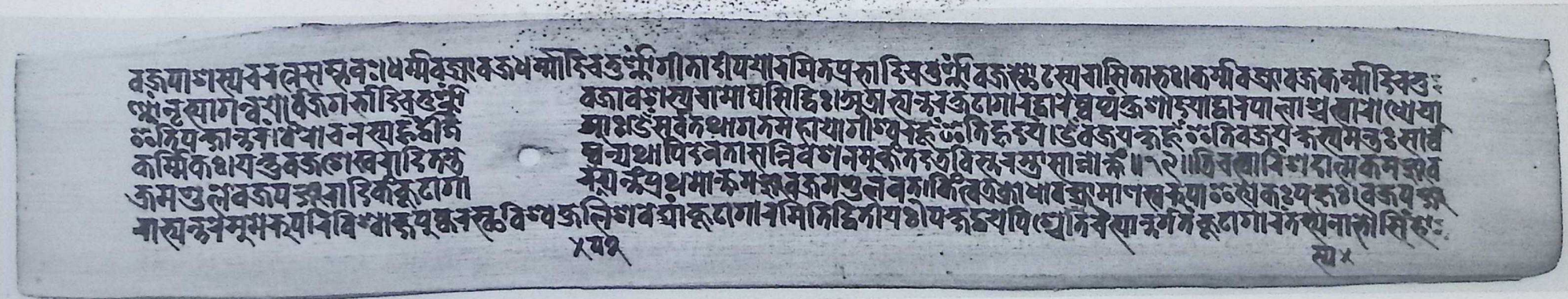

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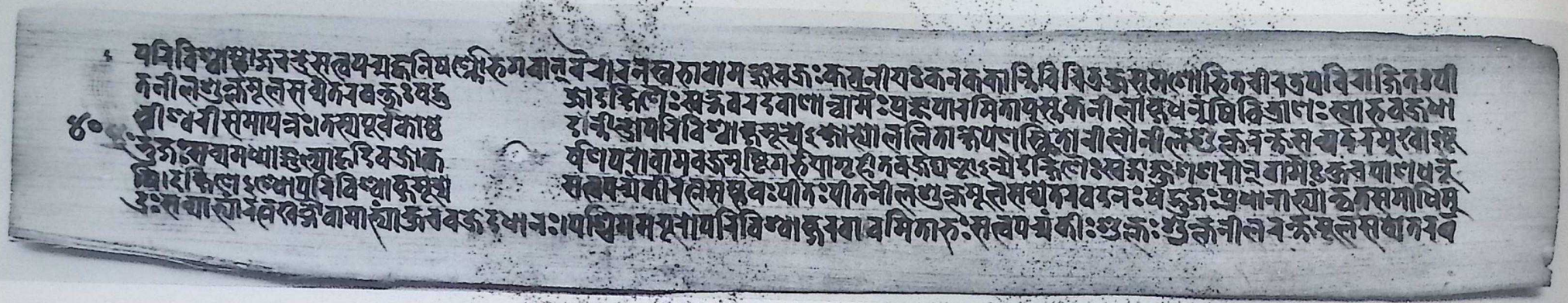

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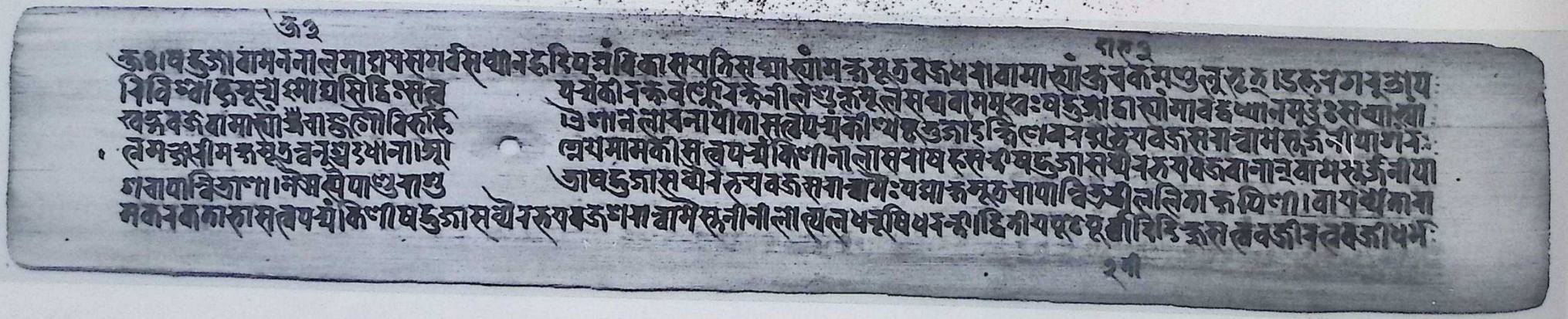

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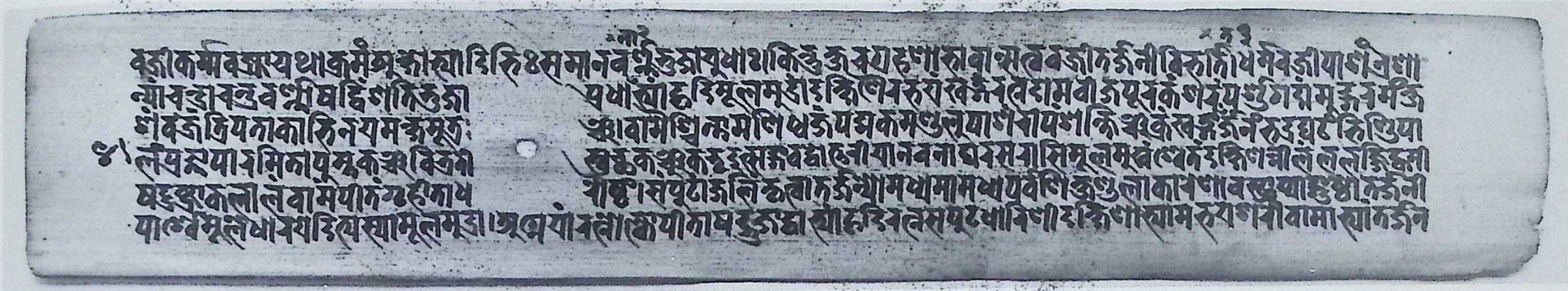

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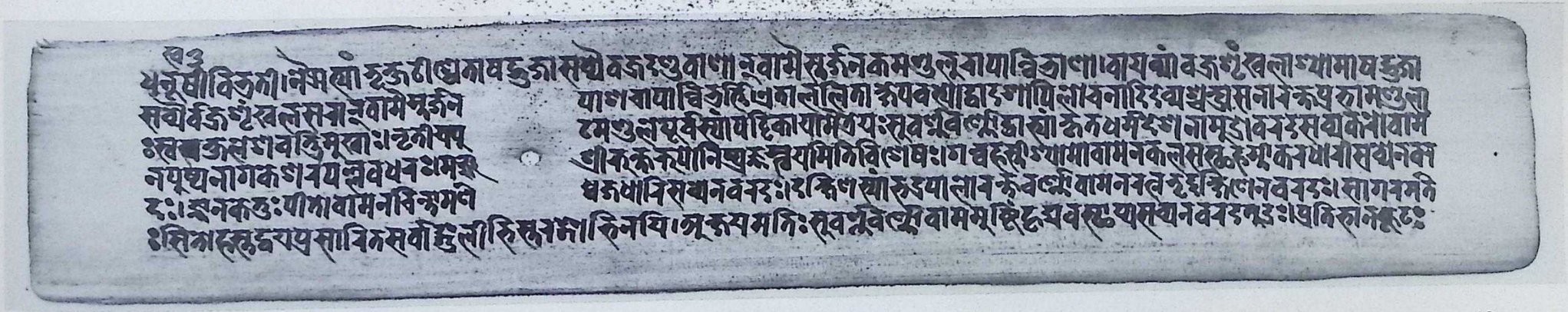

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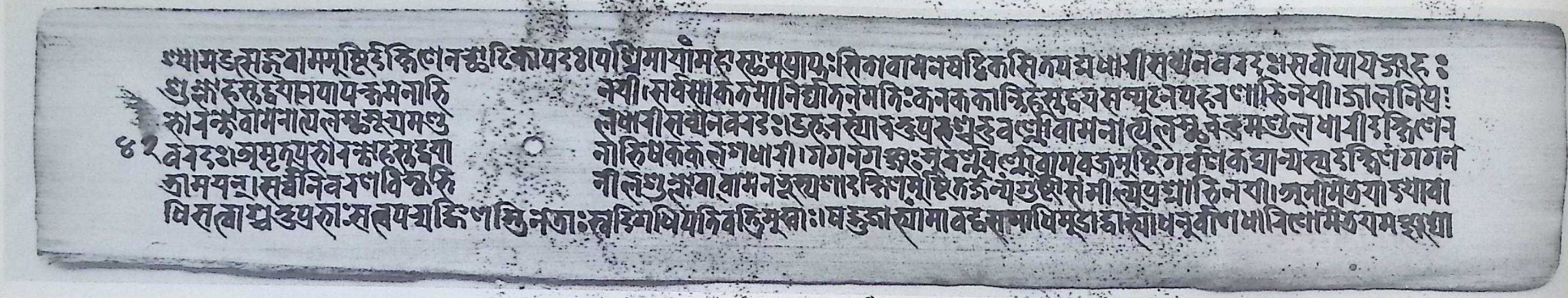

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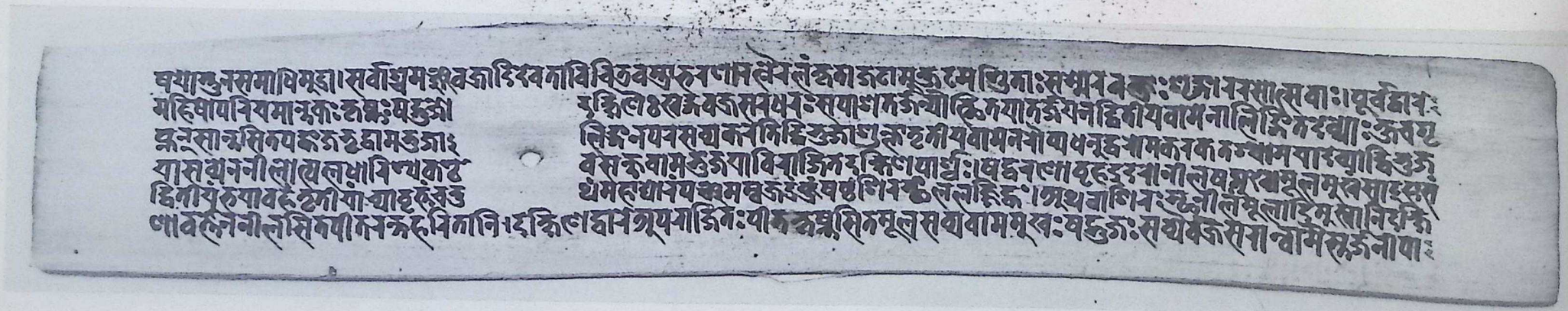

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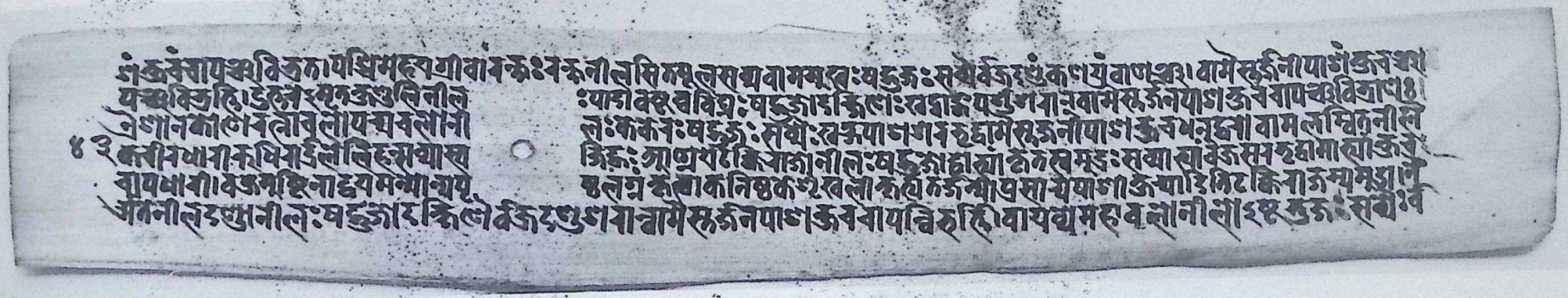

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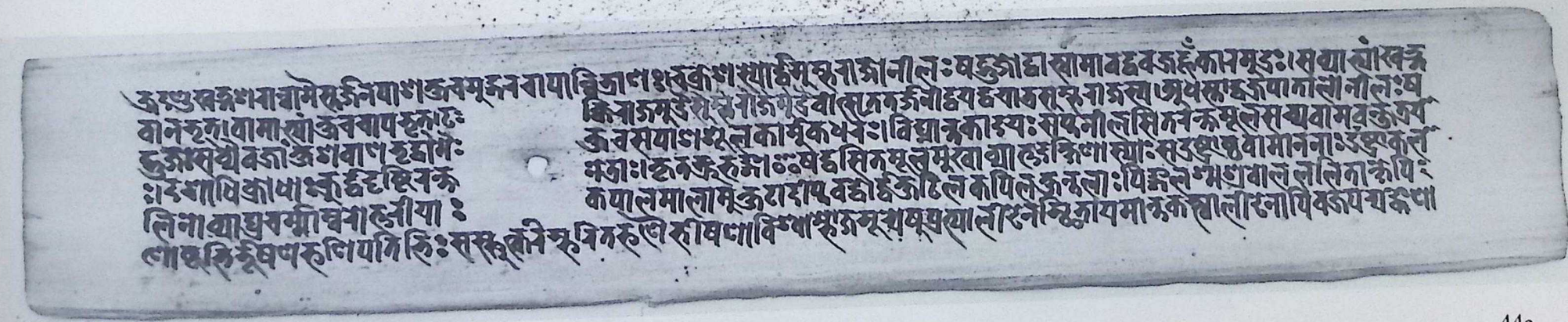

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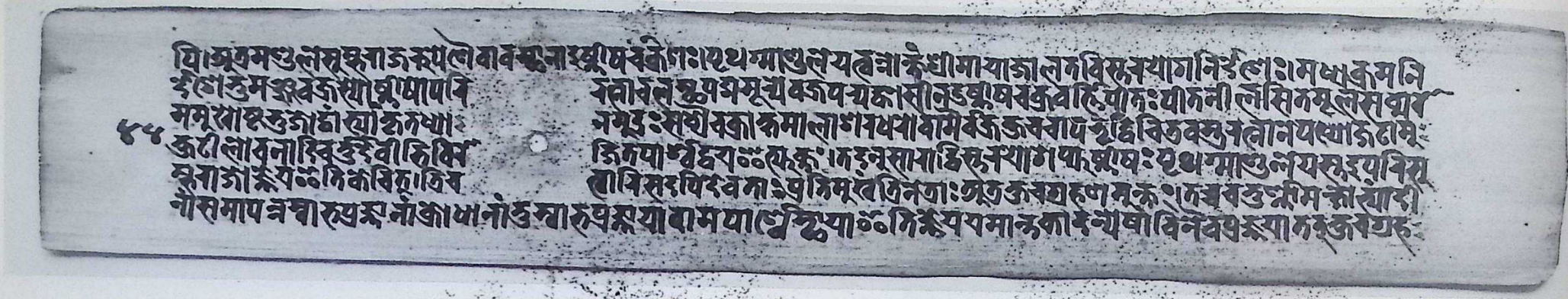

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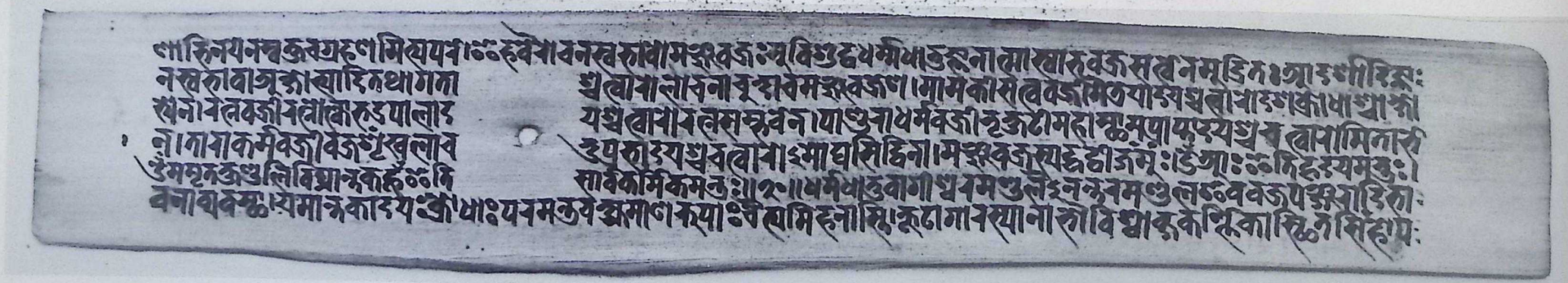

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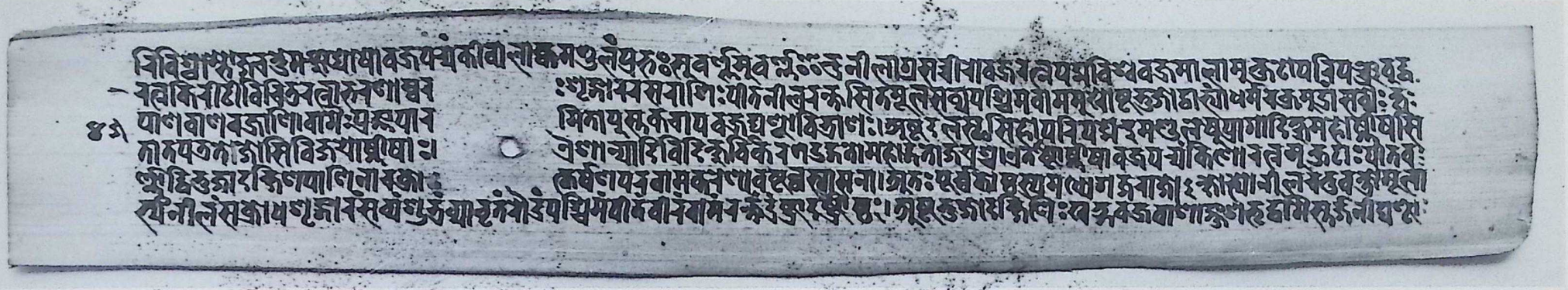

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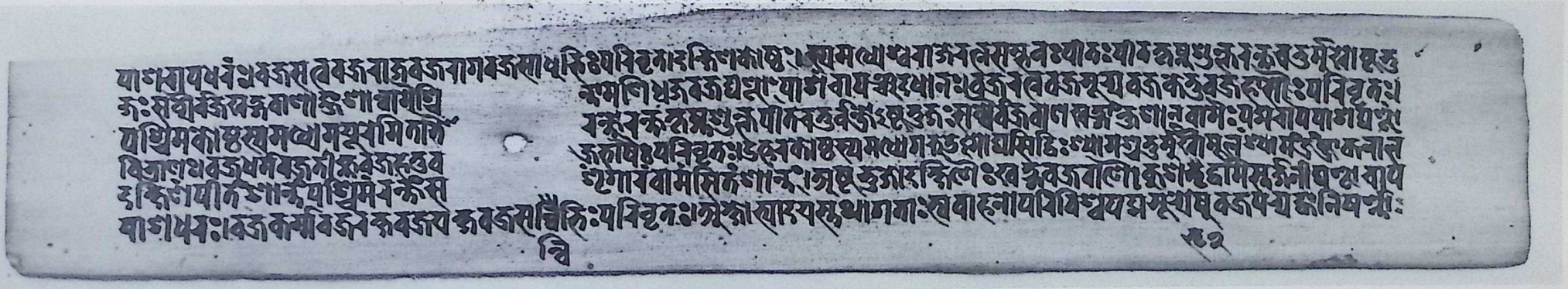

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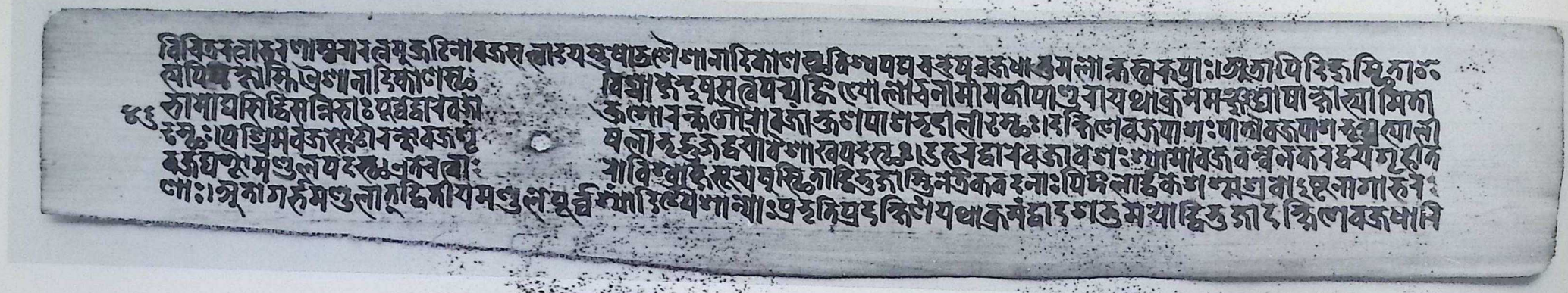

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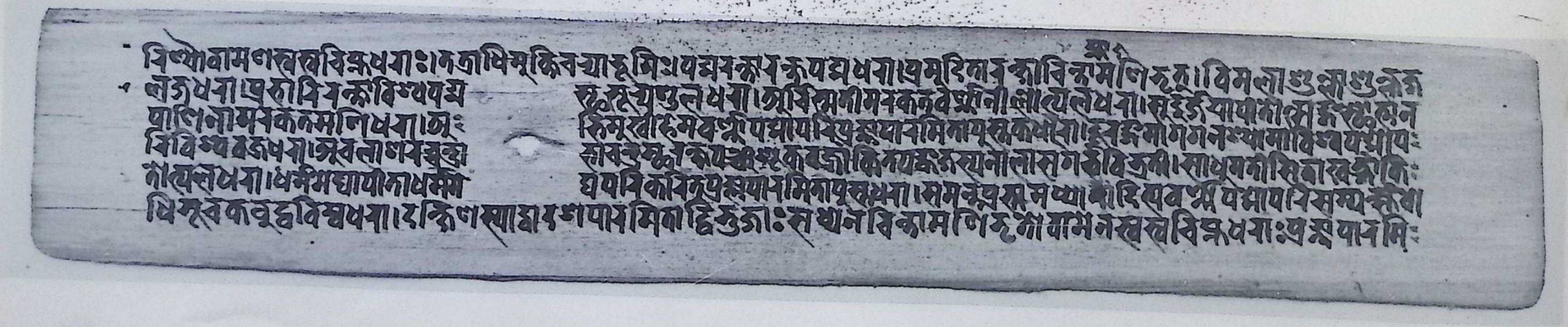

47a

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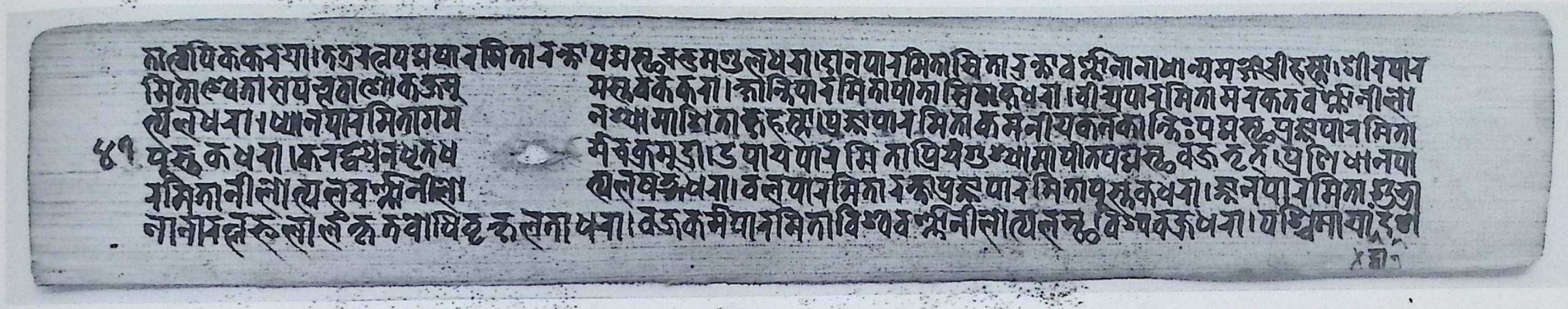

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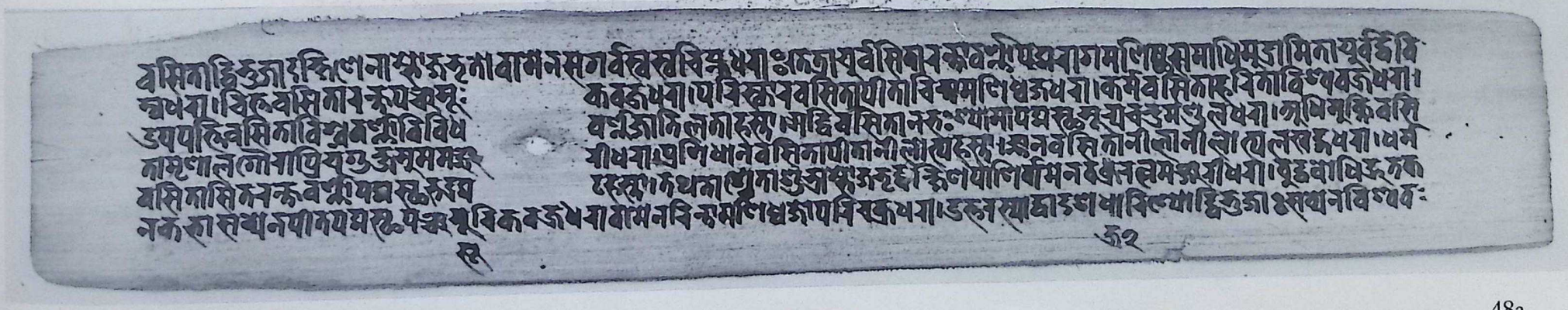

48a

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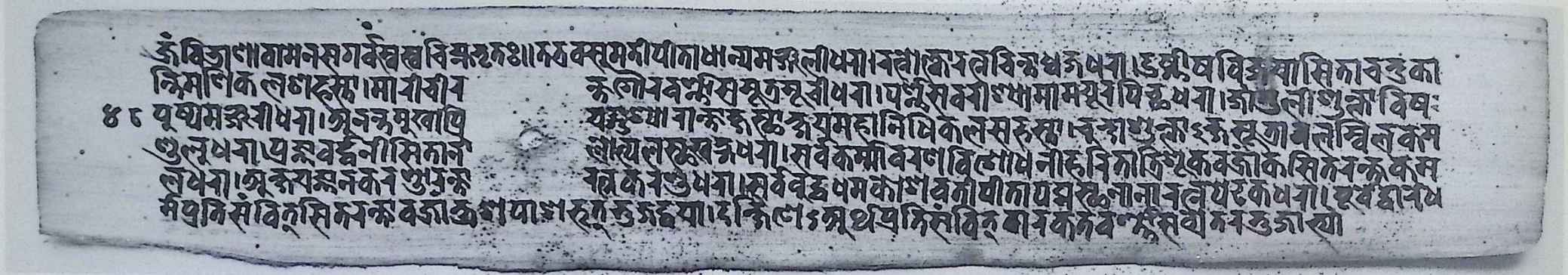

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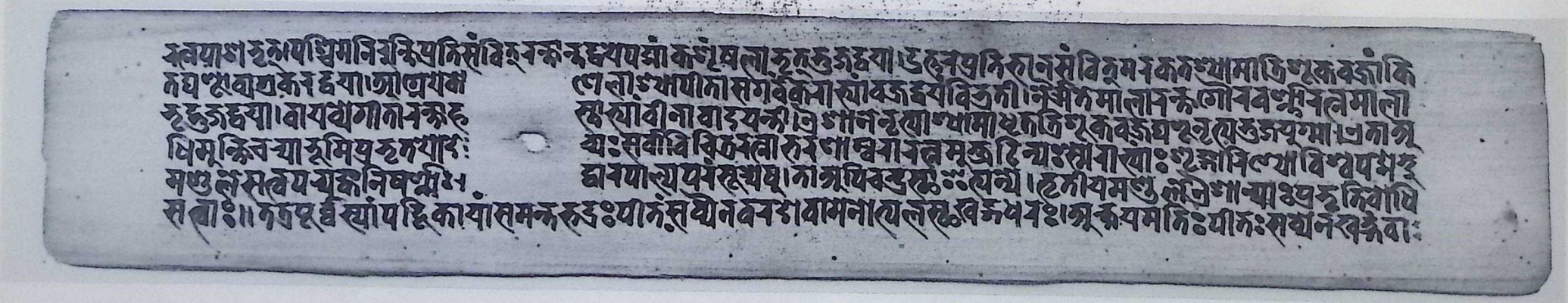

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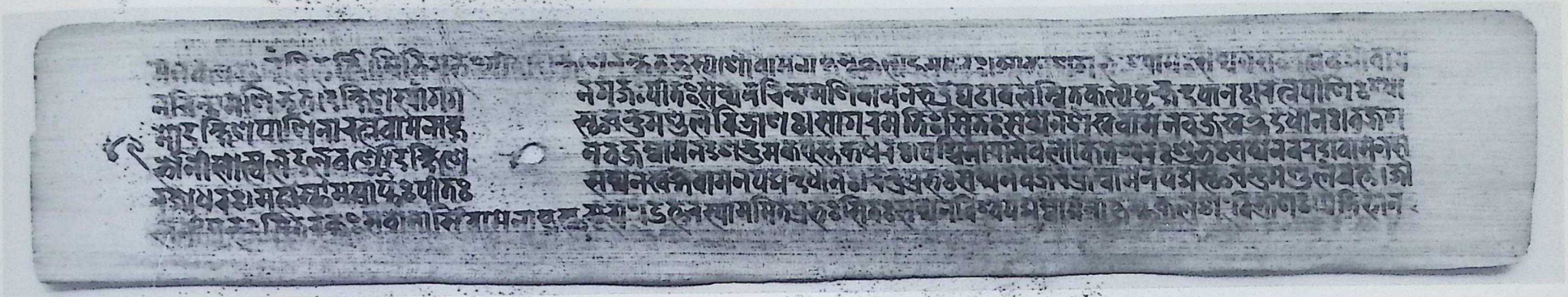

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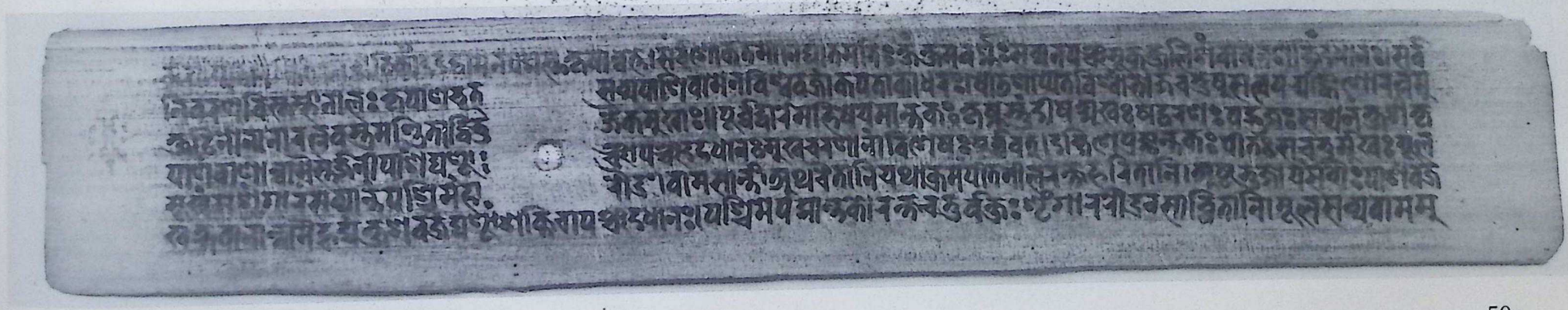

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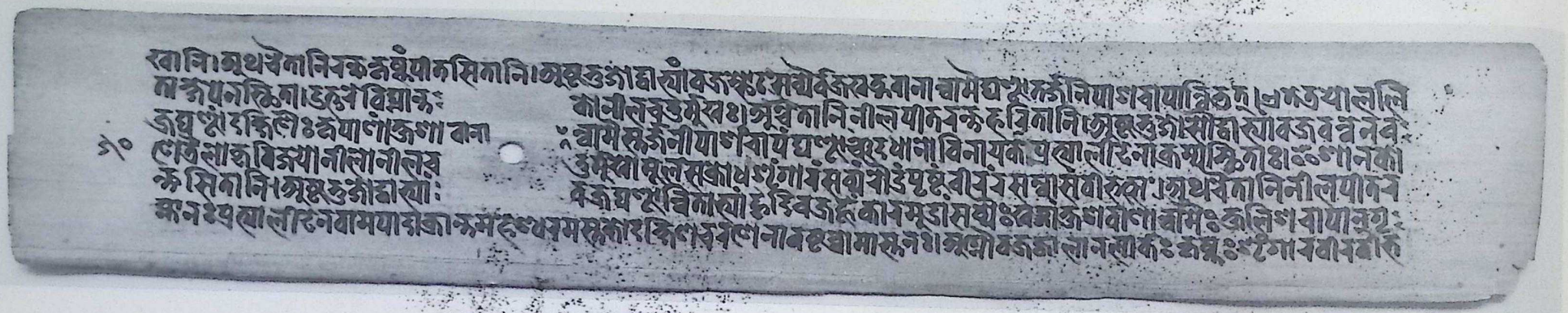

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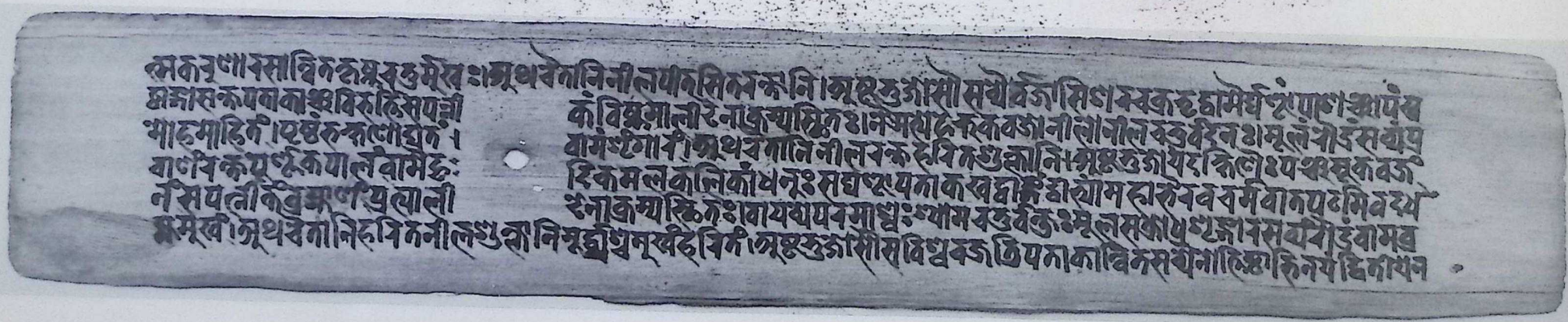

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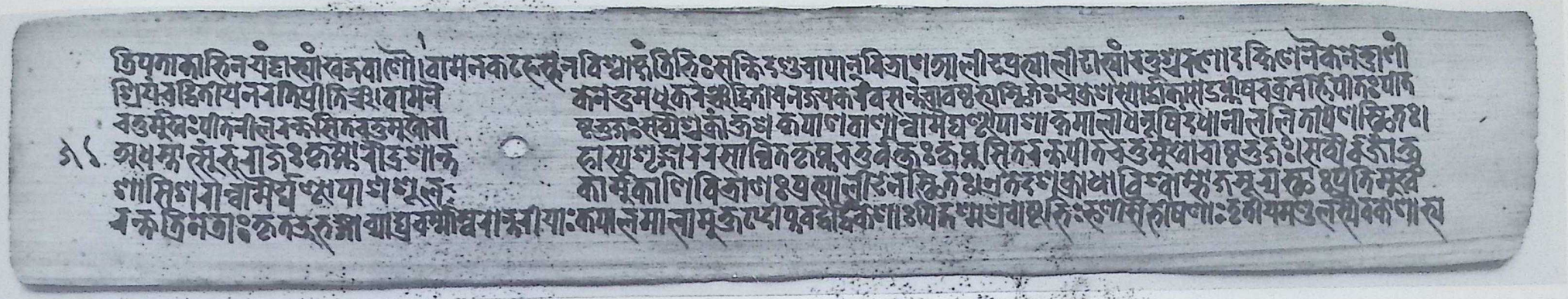

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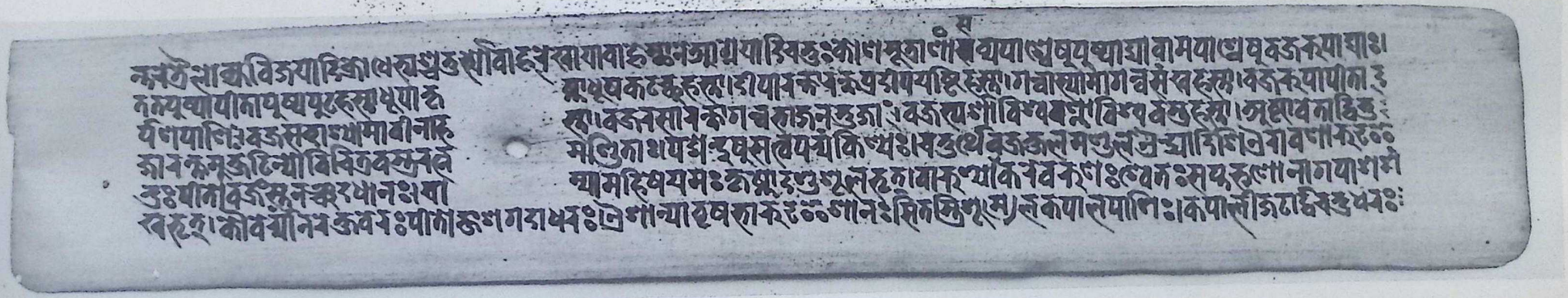

52a

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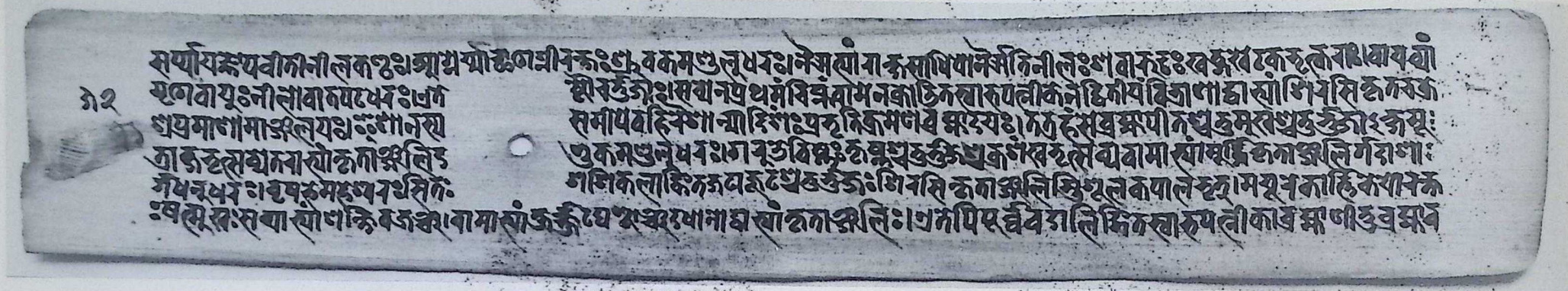

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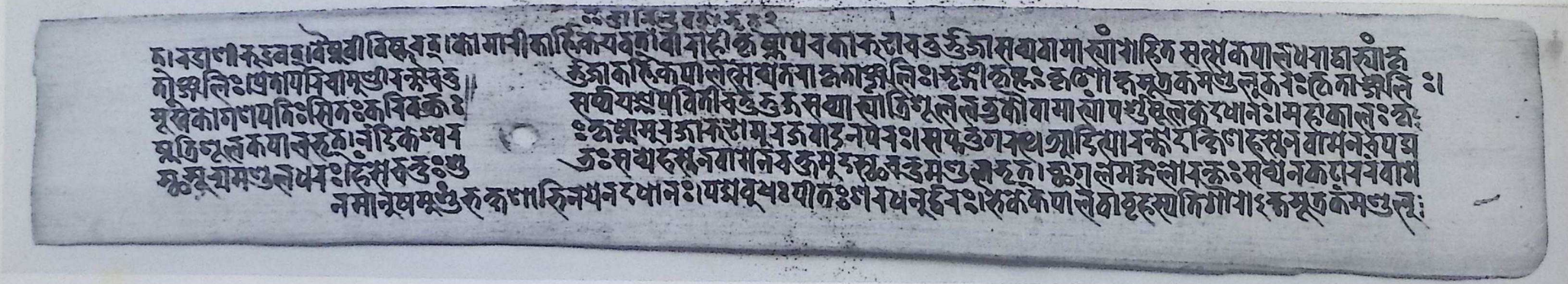

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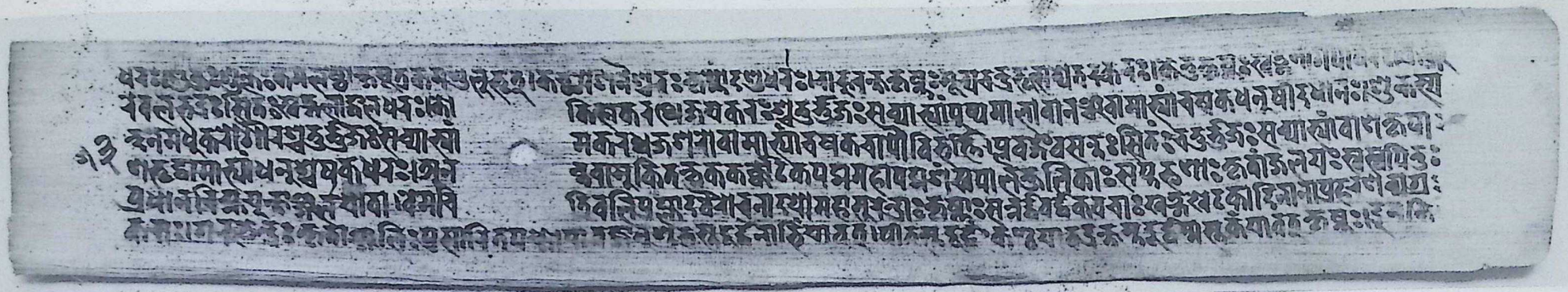

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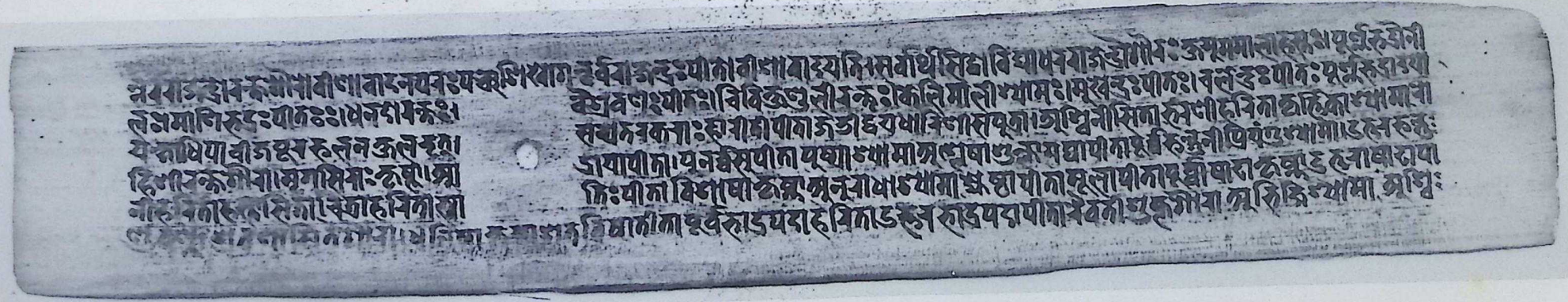

54a

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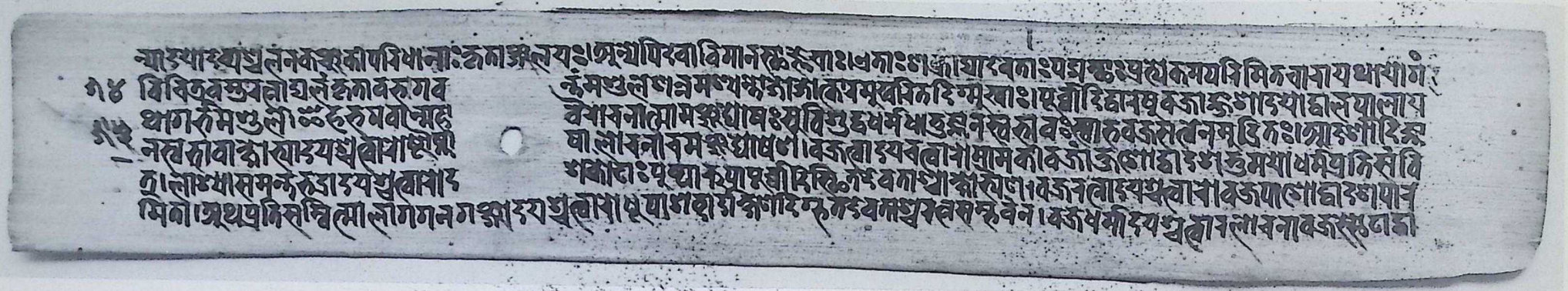

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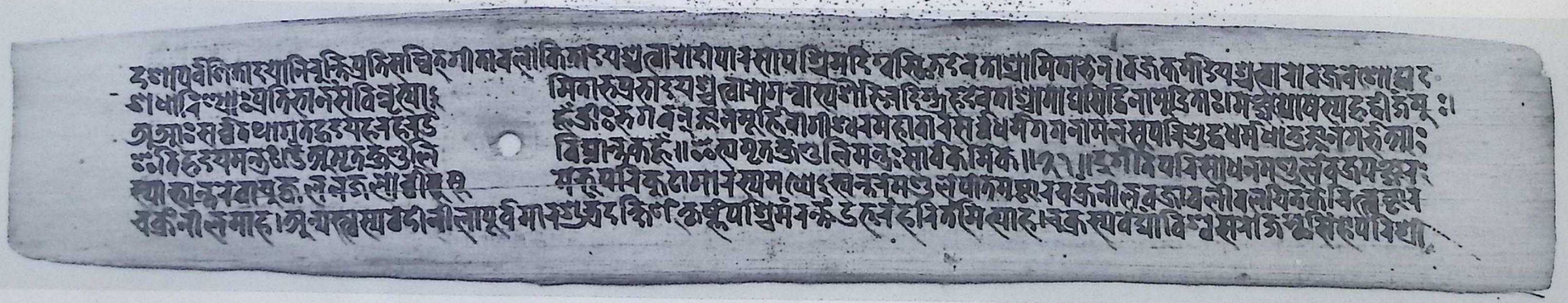

55a (I)

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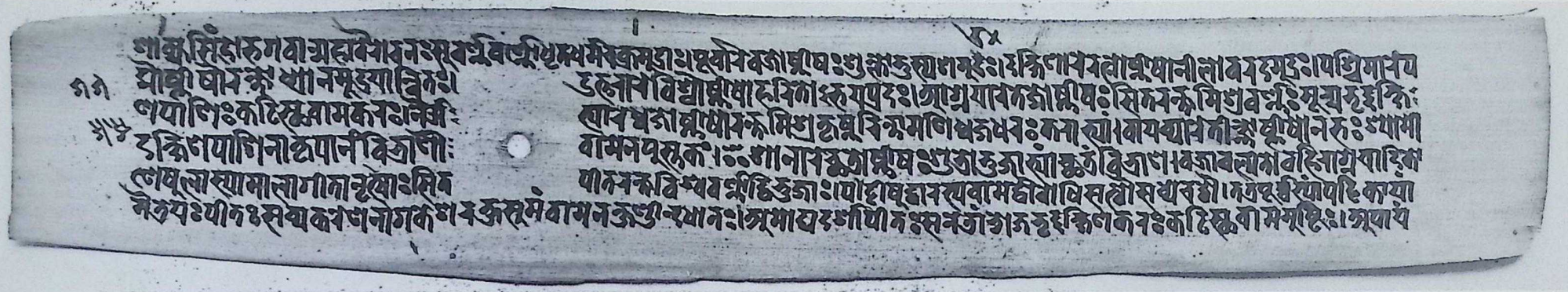

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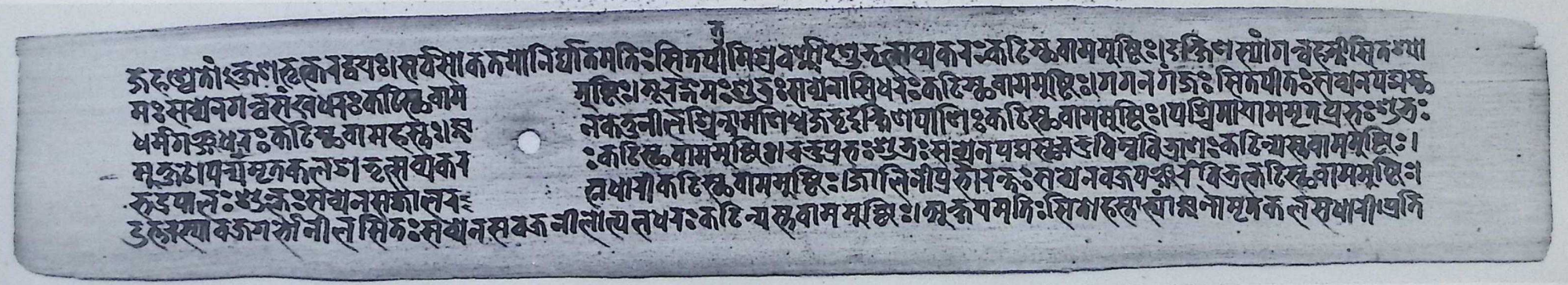

55a (II)

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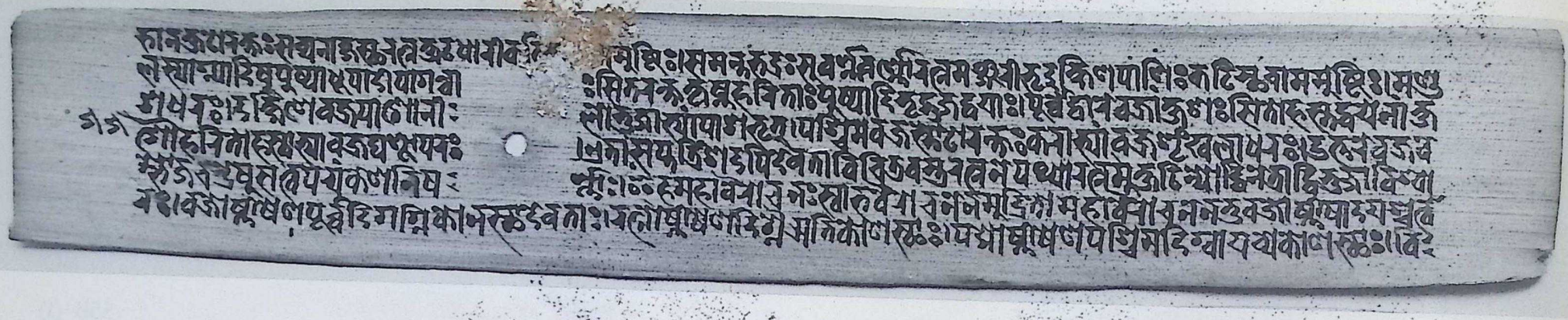

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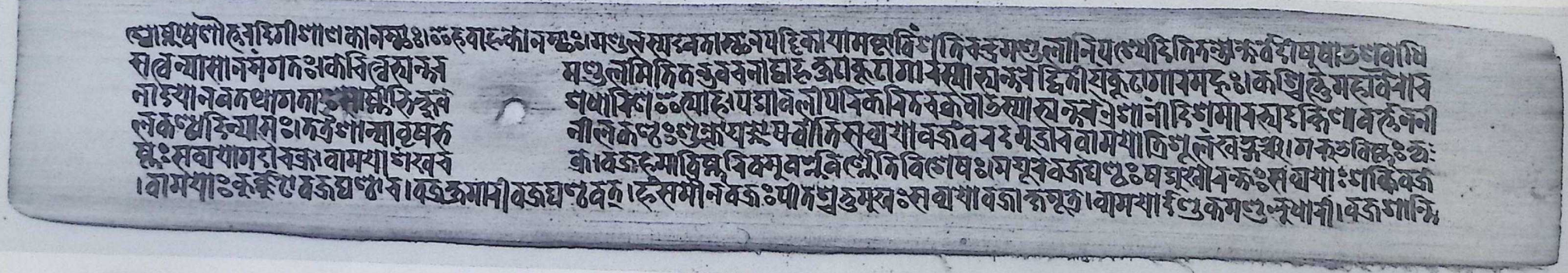

56a

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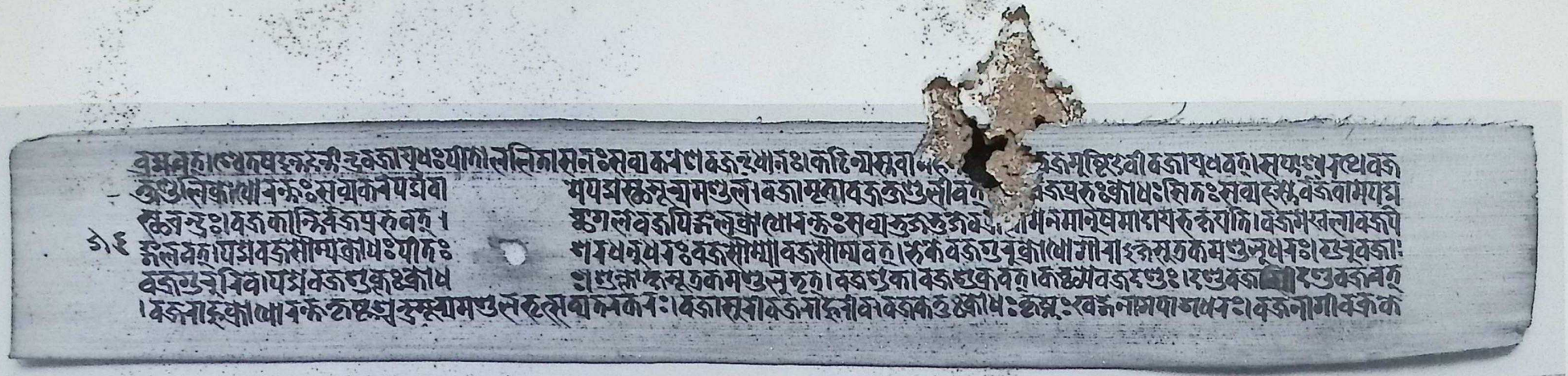
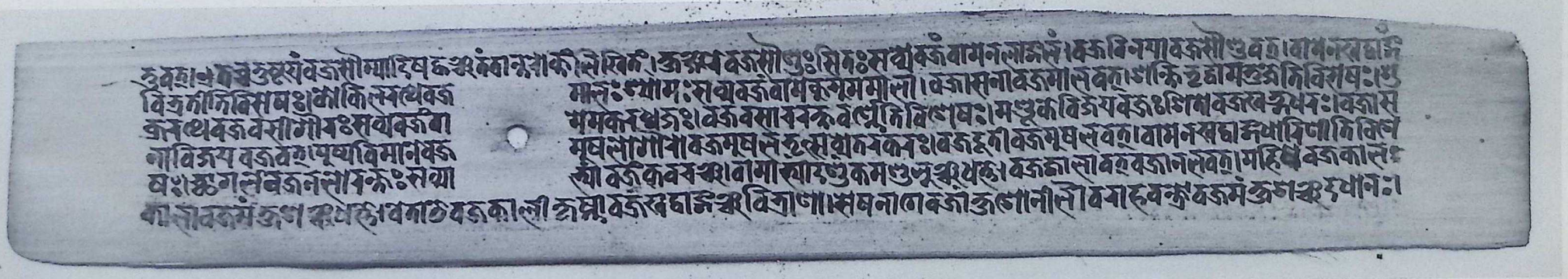


56b



57a

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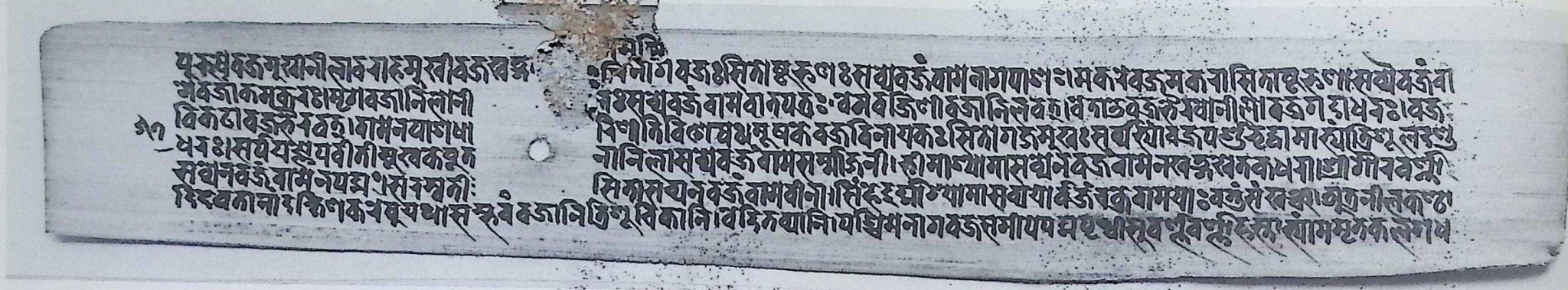

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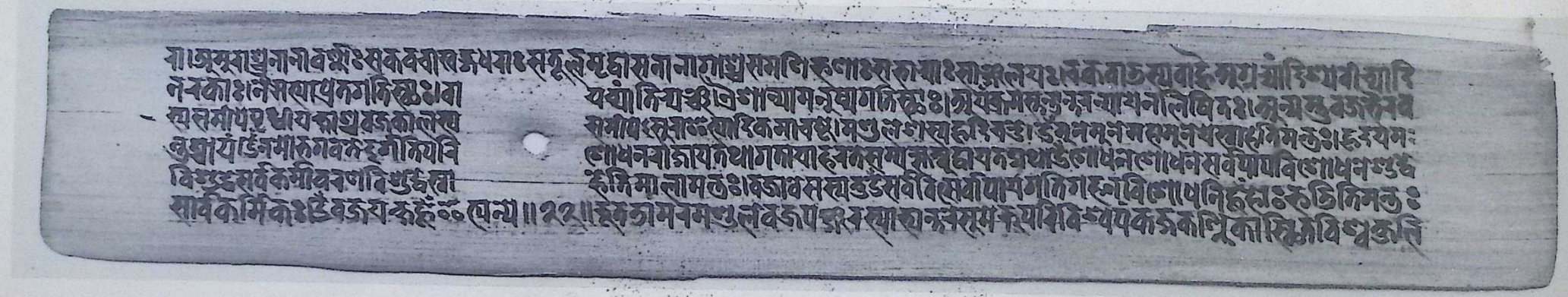

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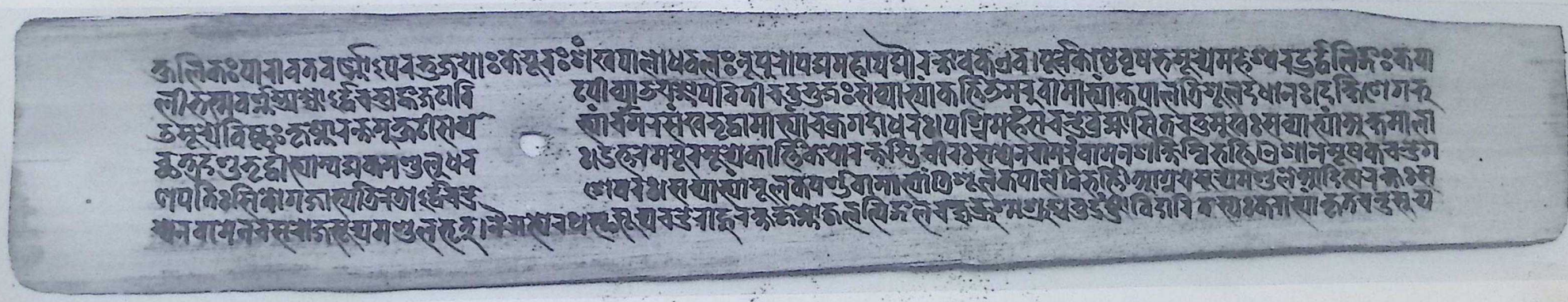
58b



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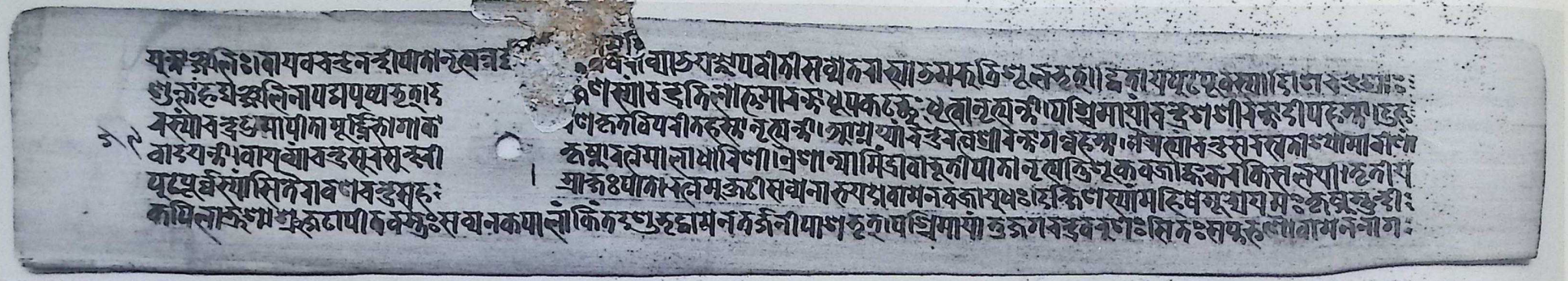

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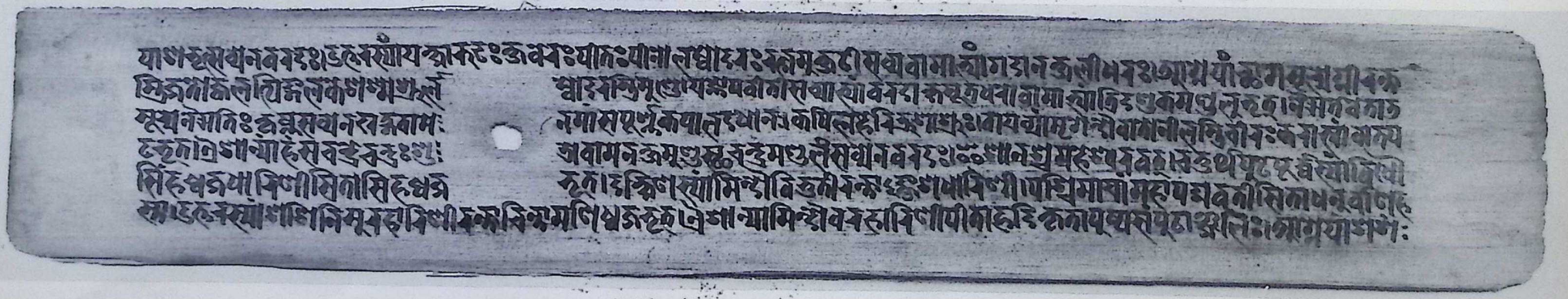

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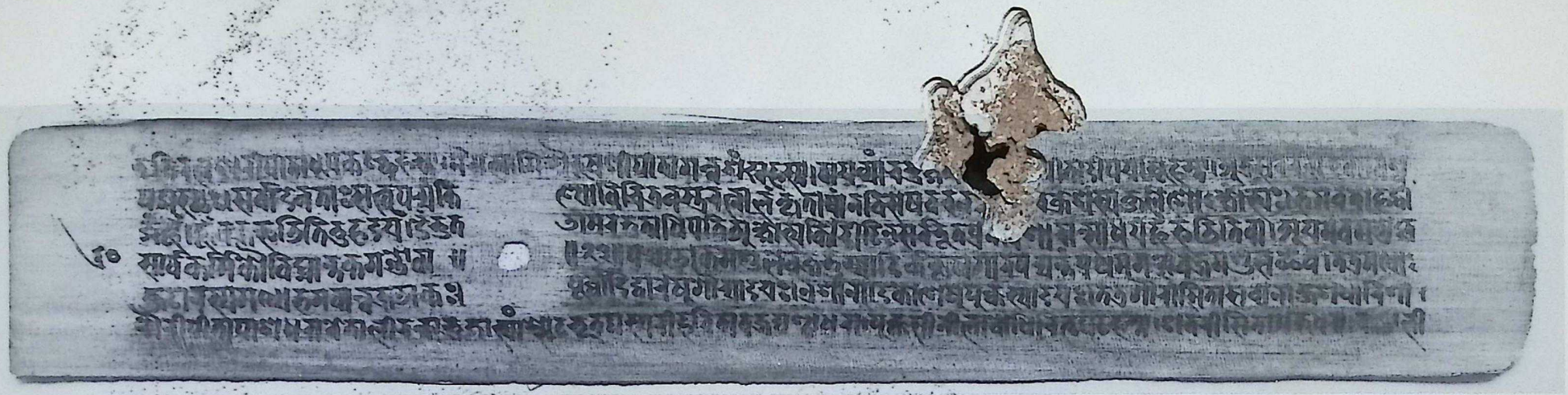

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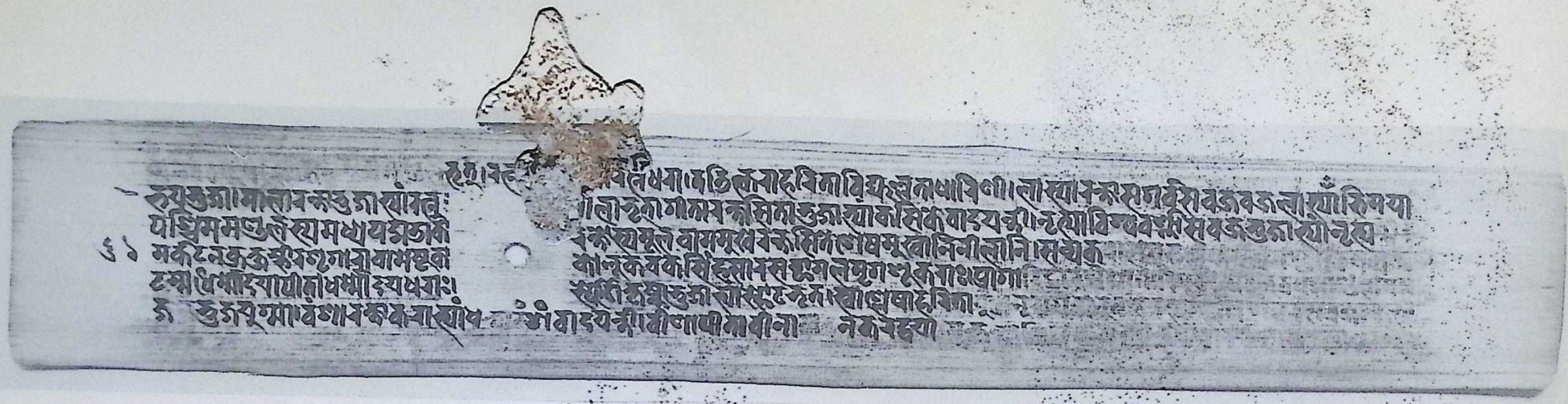

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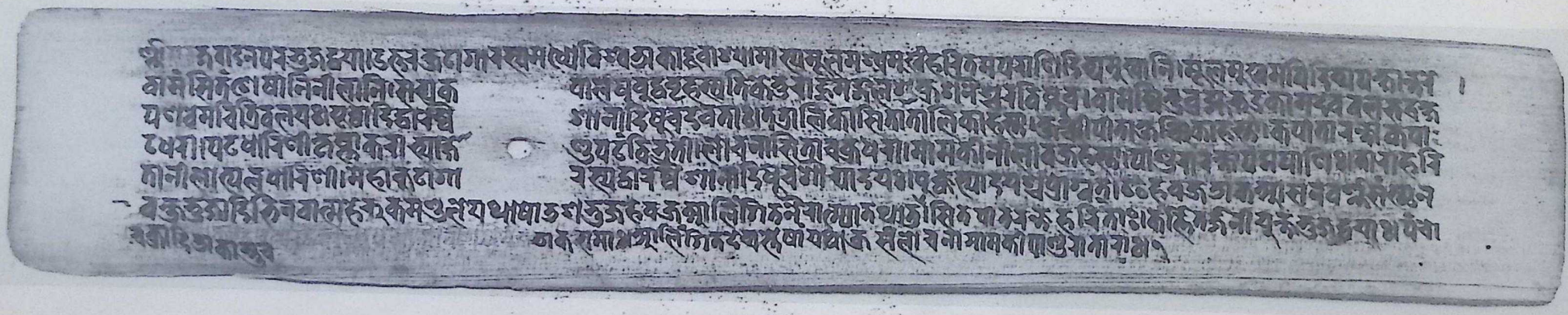

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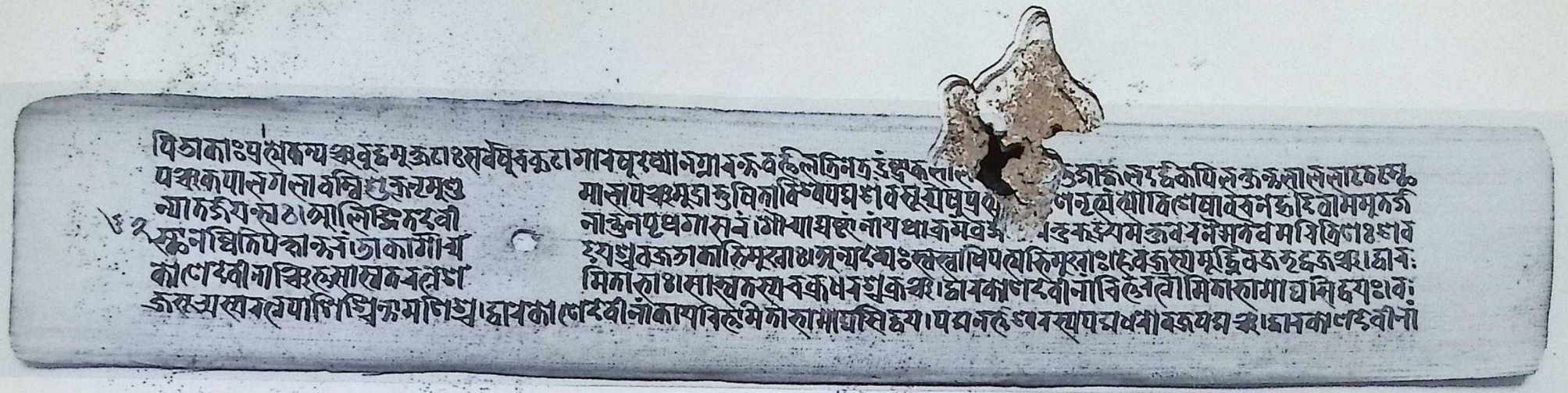

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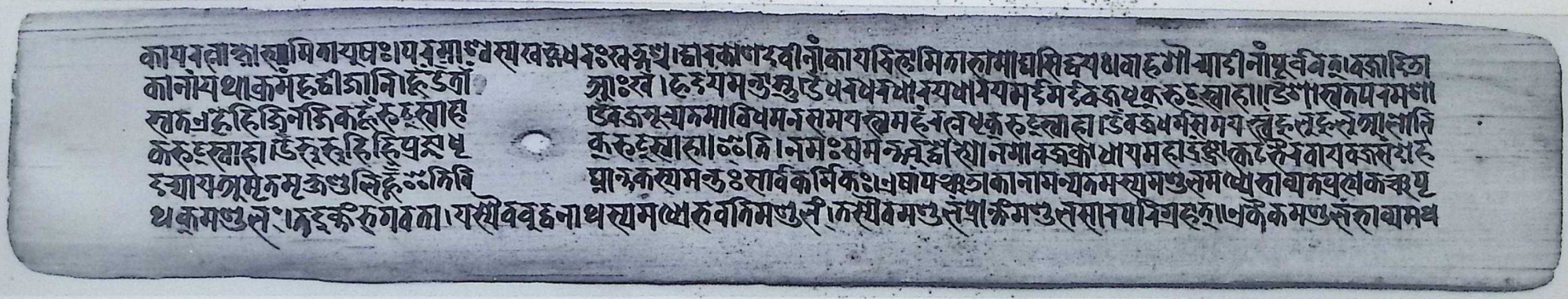

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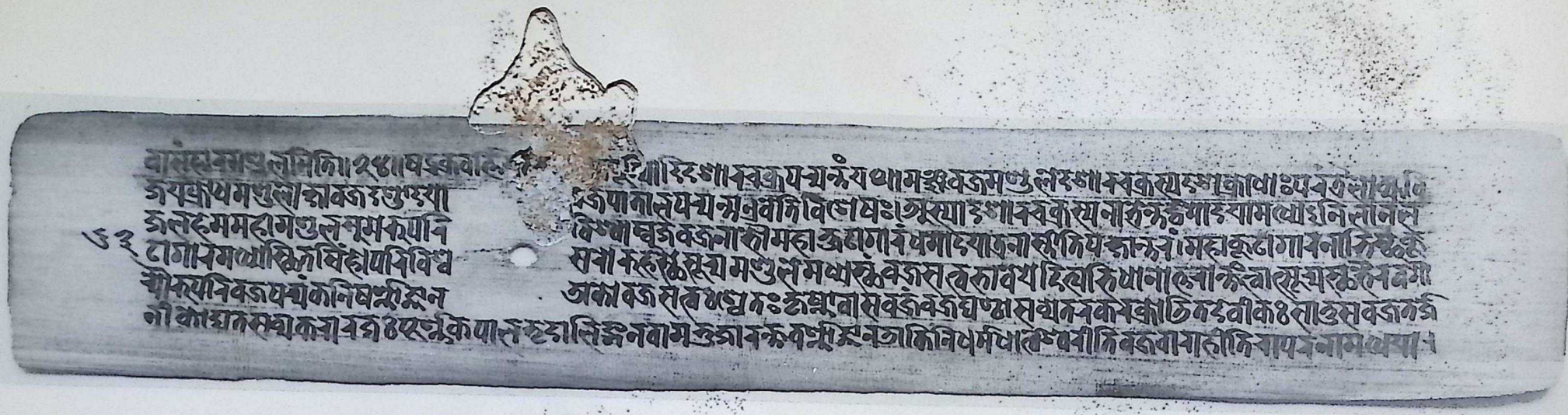

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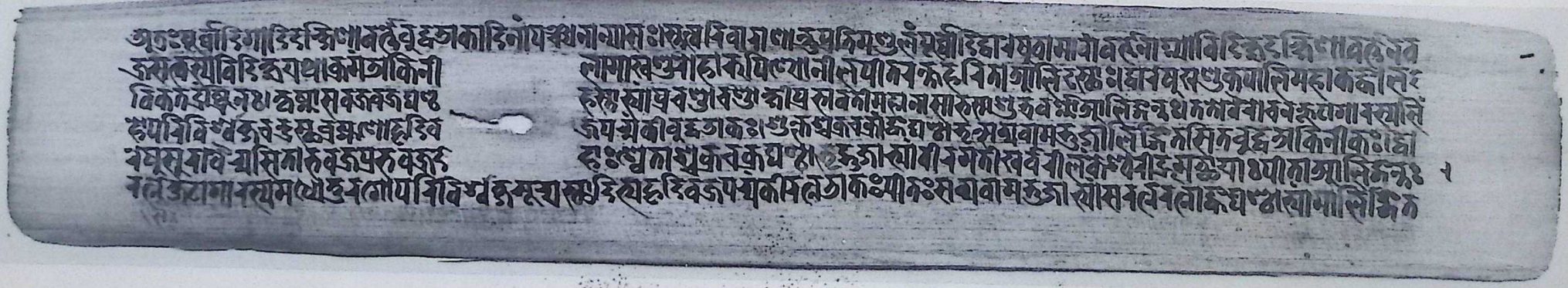

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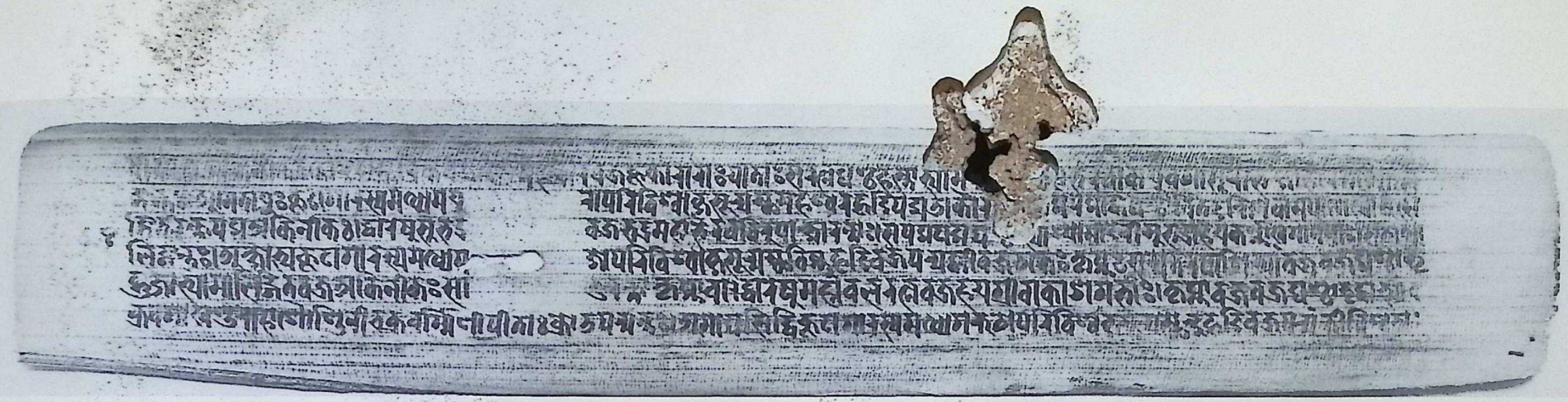

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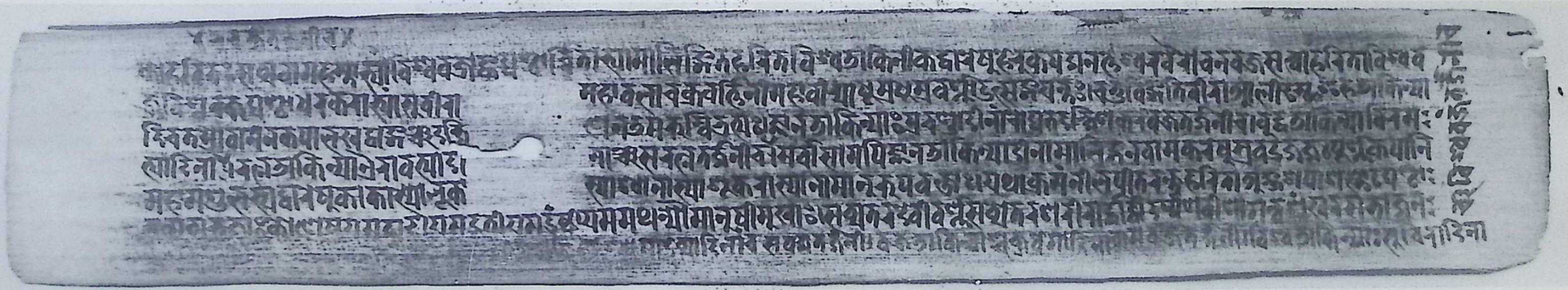

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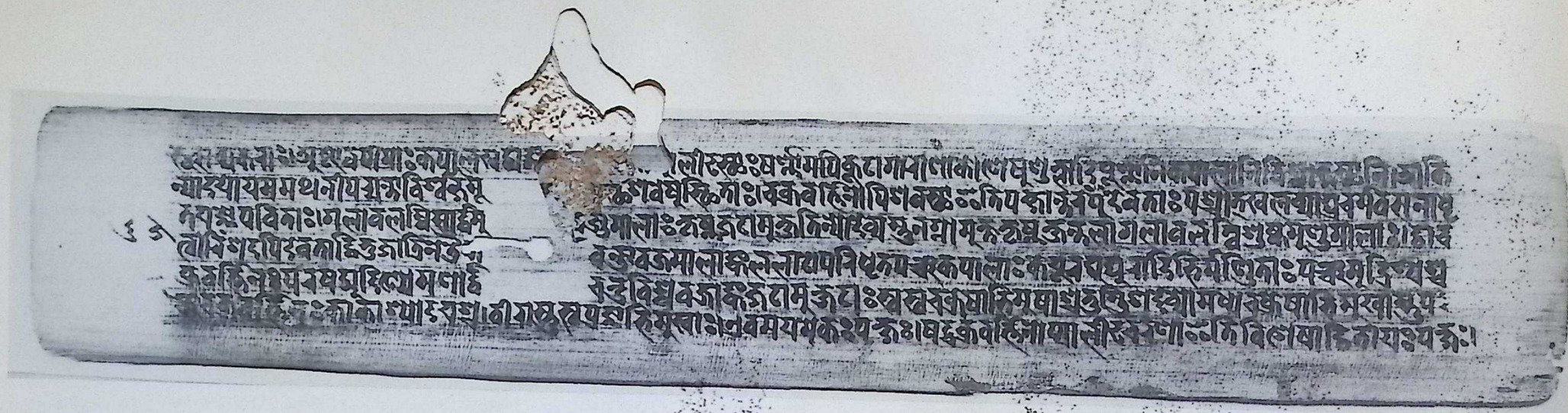

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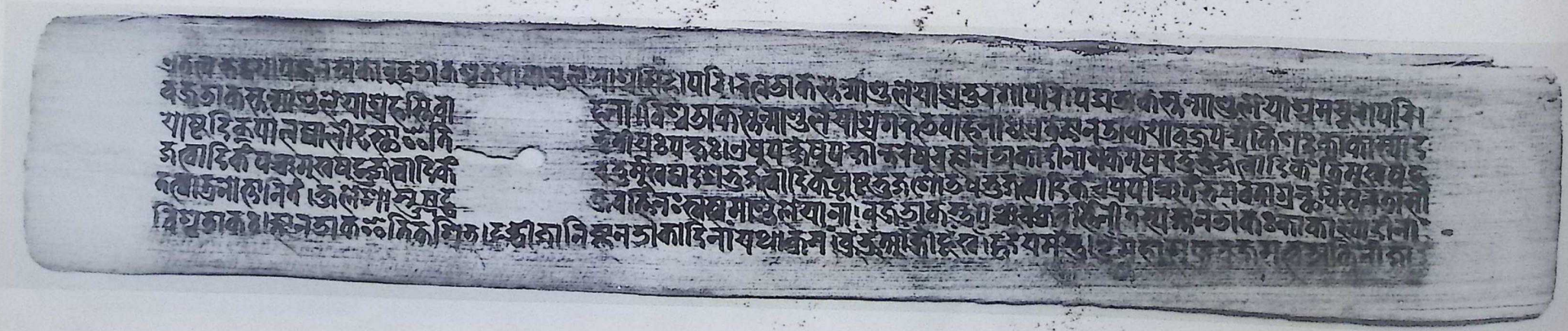

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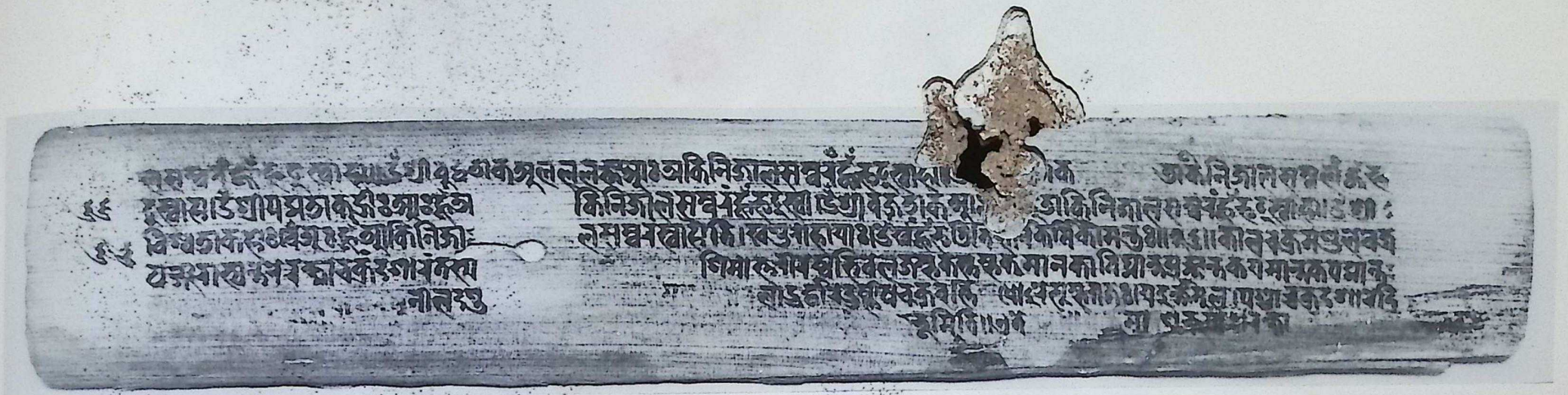

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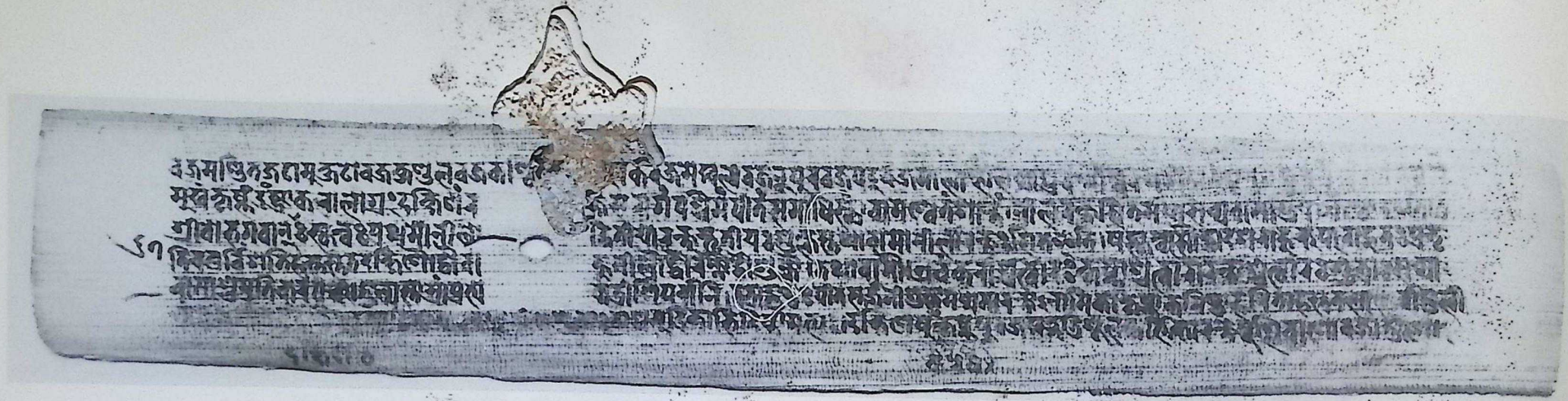

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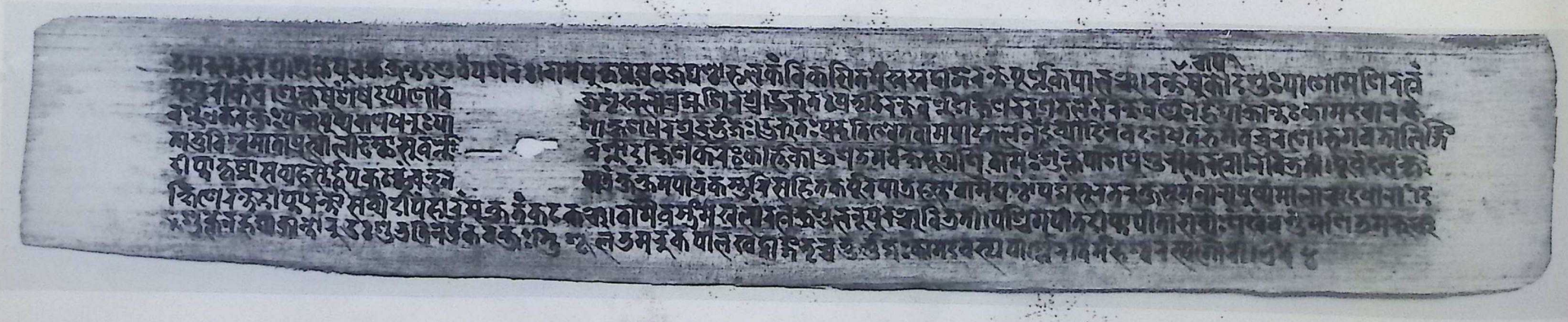

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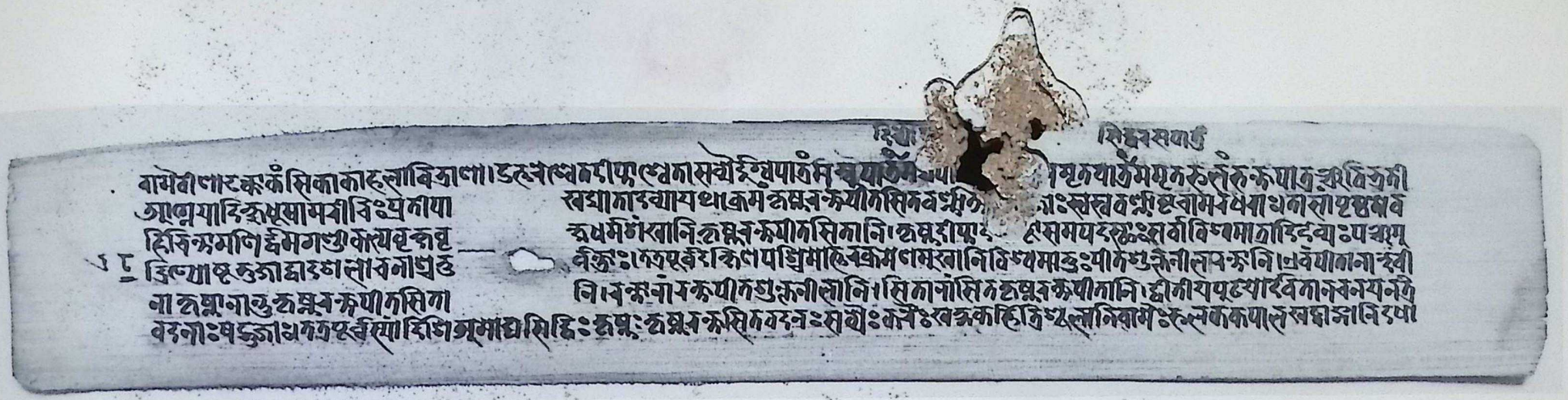

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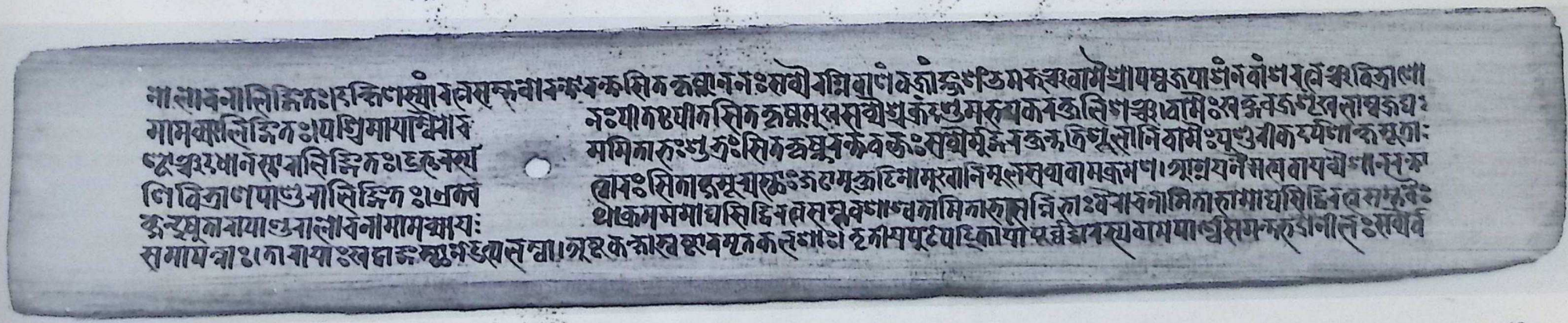

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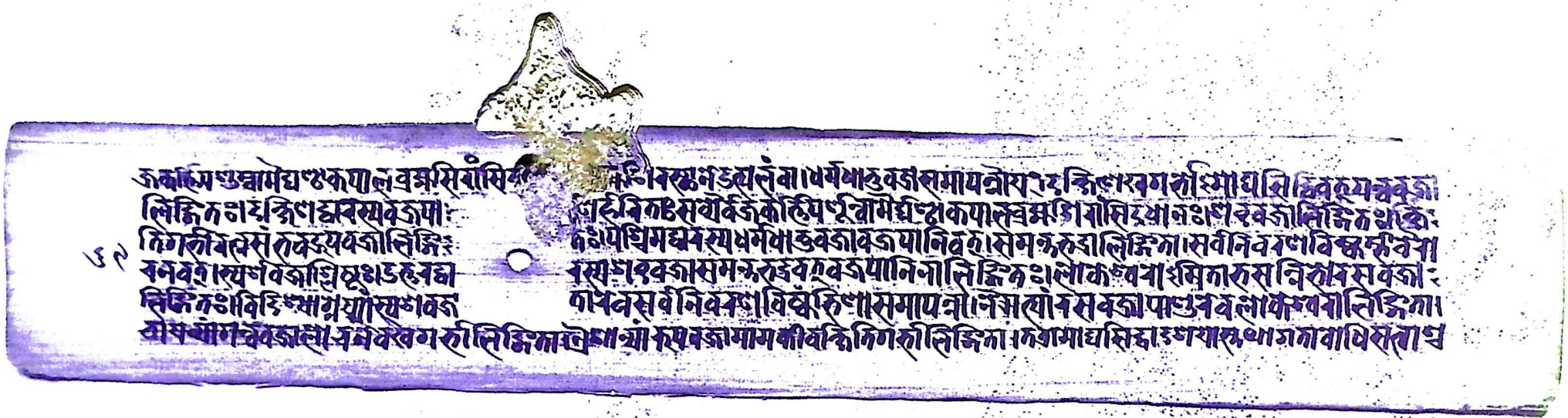

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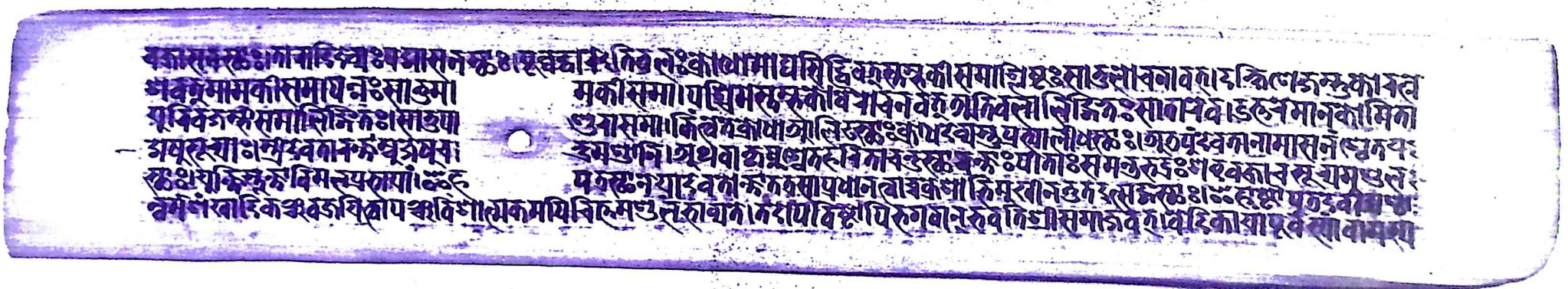

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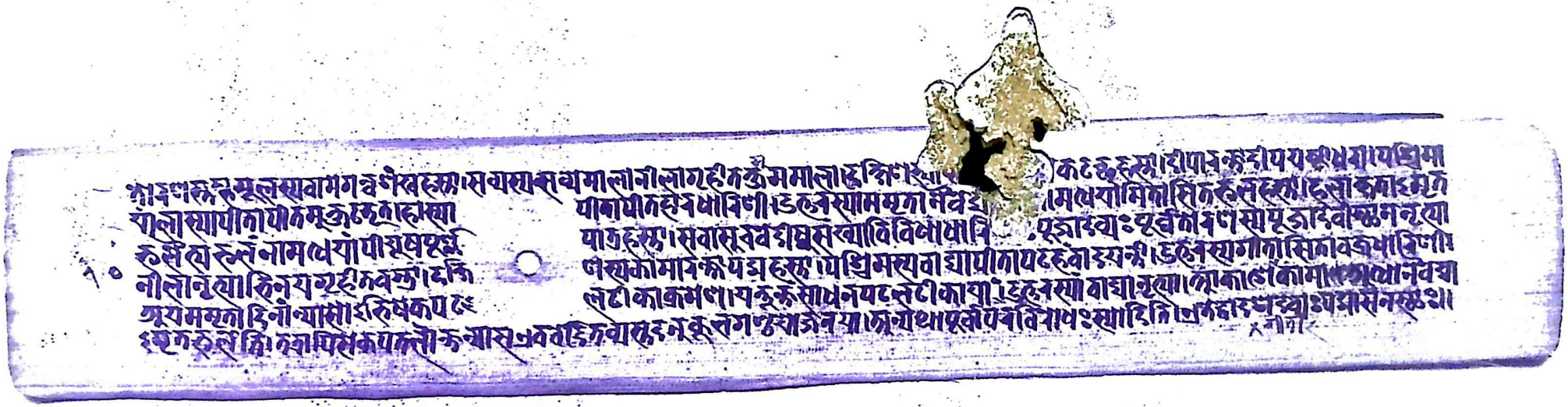

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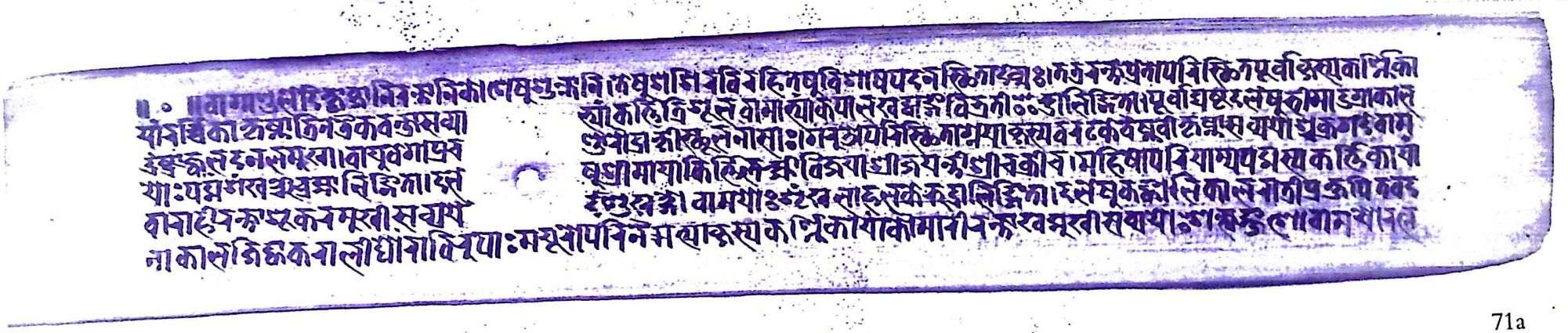

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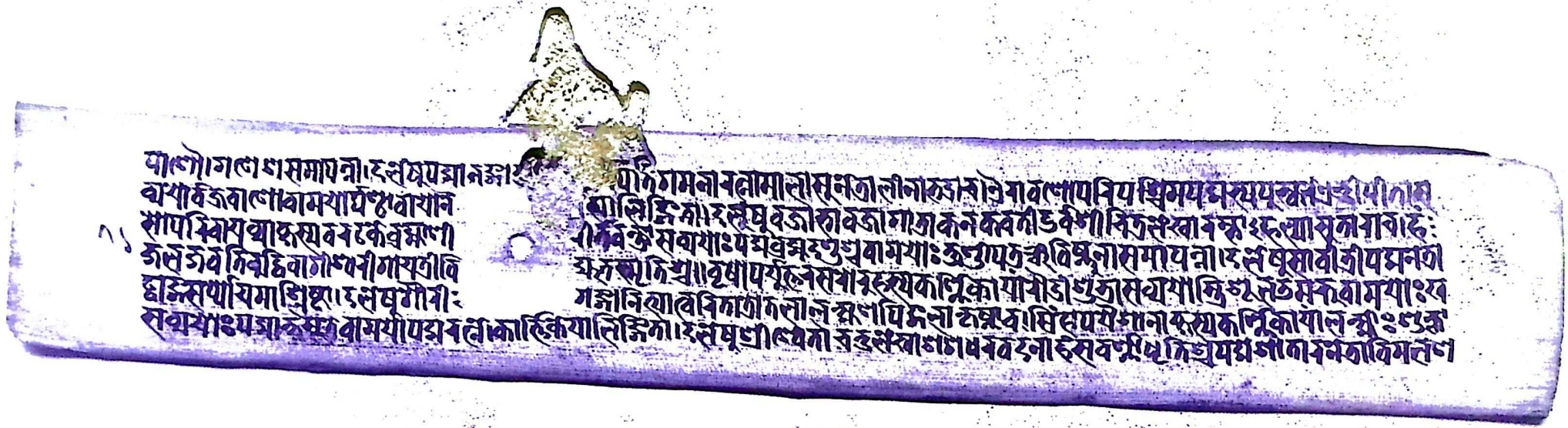

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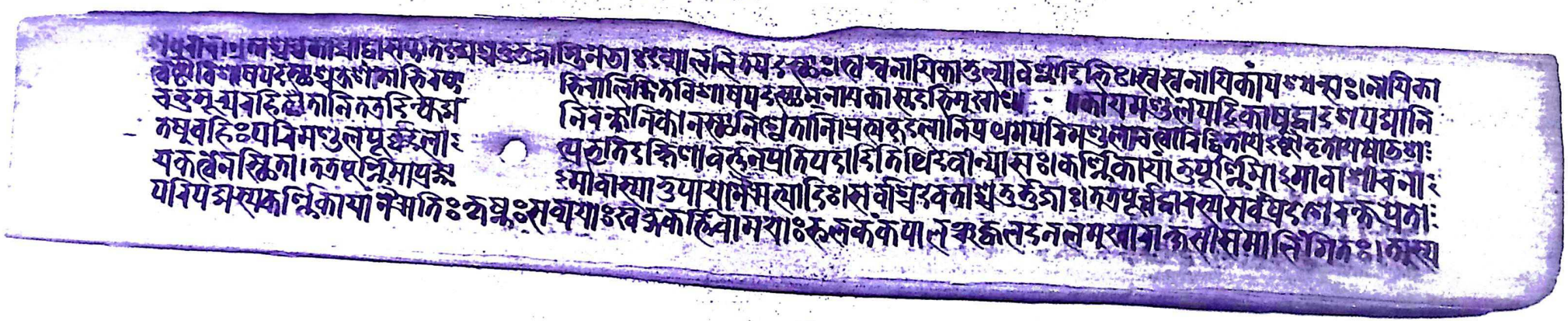

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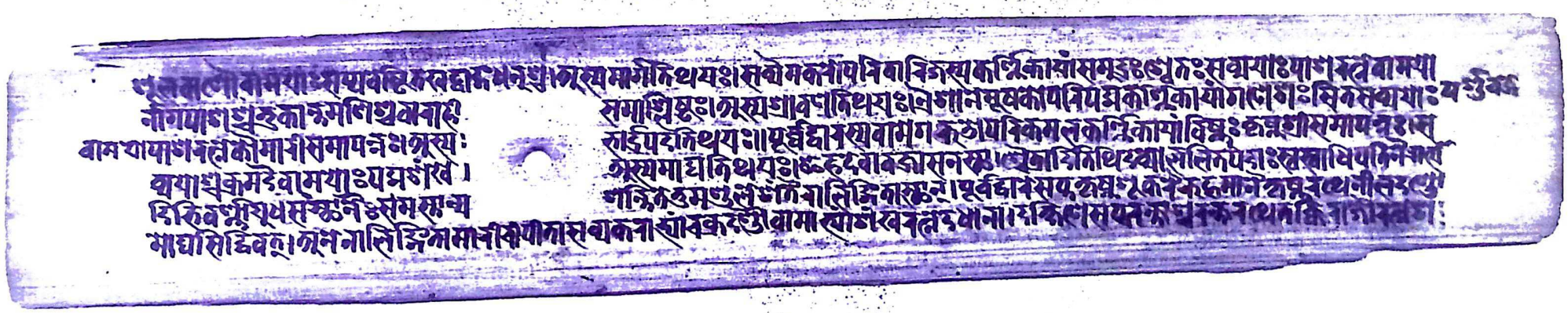

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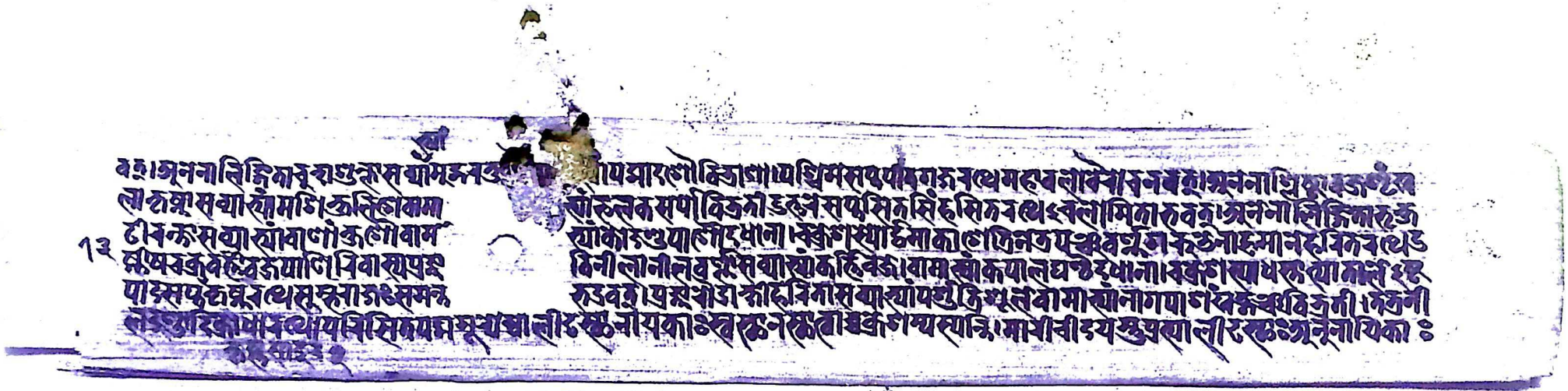

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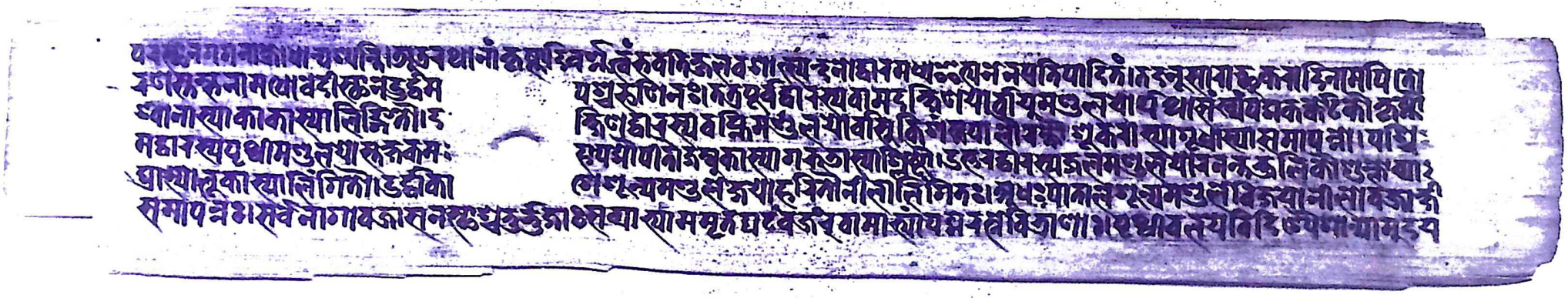

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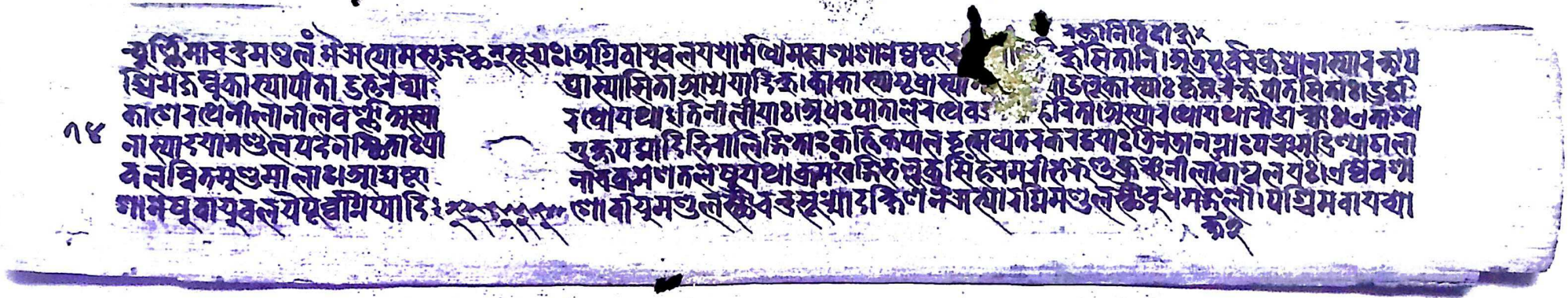

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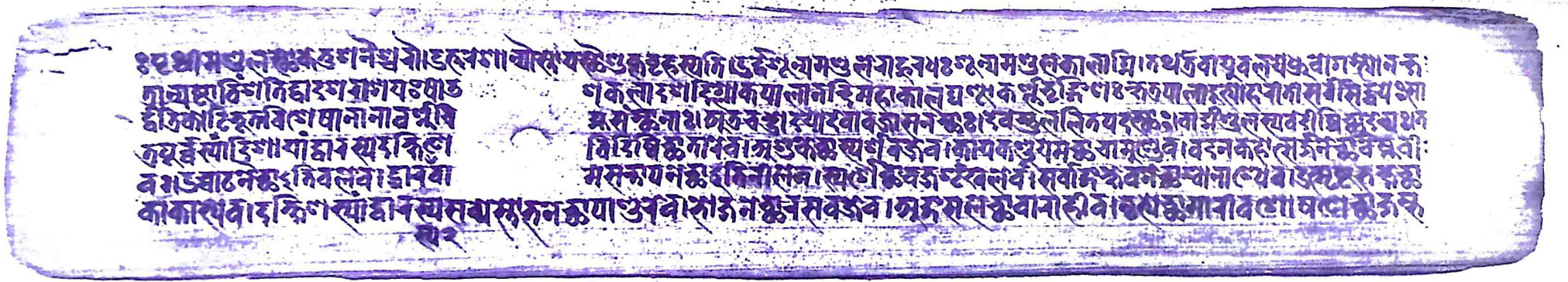

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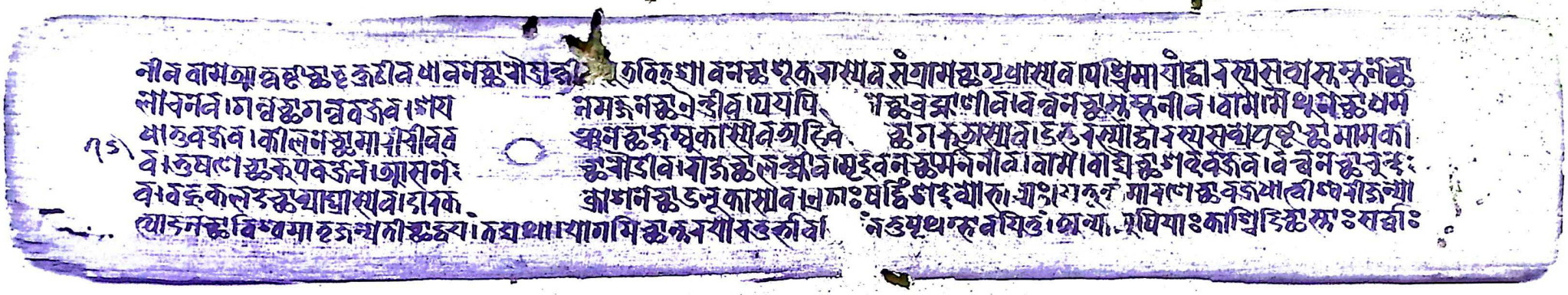

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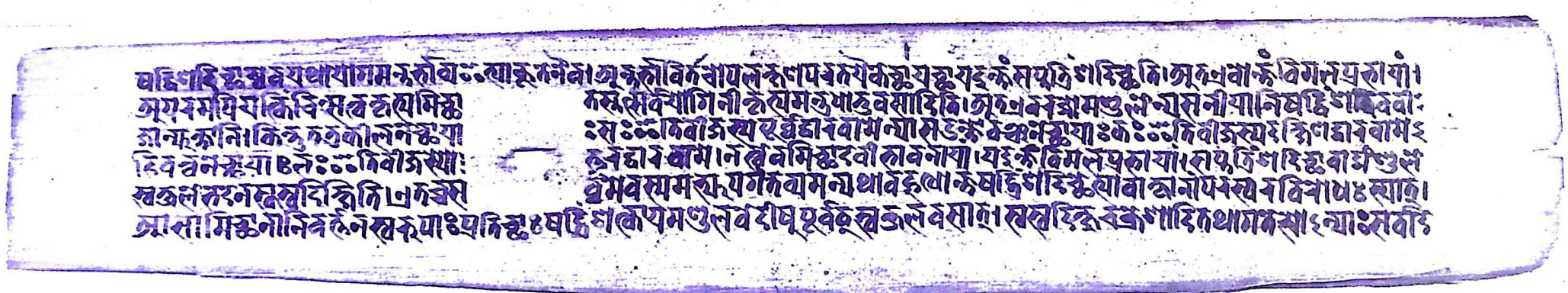

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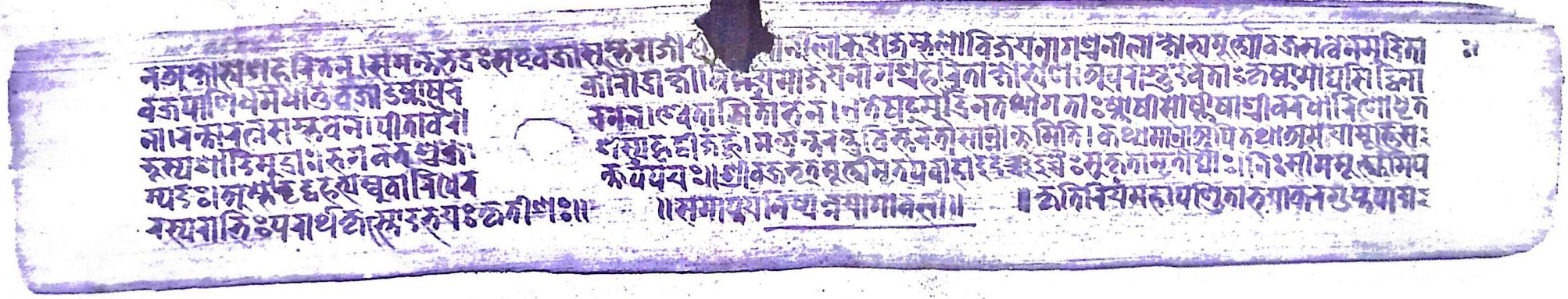

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